BX
801
E17

AMERICAN ECCLESIASTICAL REVIEW.

A Monthly Publication for the Clergy.

"*Ut Ecclesia ædificationem accipiat.*"
I. Cor. xiv, 5.

SEPTEMBER.

1893.

PHILADELPHIA, PA.,
D. J. GALLAGHER & CO., PUBLISHERS,
245-247 NORTH BROAD STREET.

SUBSCRIPTION, FOR THE UNITED STATES AND CANADA, $3.50 PER ANNUM
EUROPEAN COUNTRIES AND AUSTRALIA, - - - - $4.00 " "

Entered at the Post Office, Philadelphia, Pa., for transmission through the Mails at Second-Class Rates.

Cum Approbatione Superiorum.

The American Ecclesiastical Review

Published regularly before the First Day of every Month,

IS a periodical devoted to the diffusion and interpretation of Practical Theology, more especially in its bearing upon Church administration in the United States. It deals with questions of the day only in their principles and special application to the priestly and pastoral functions, and in this it differs essentially both as to aim and methods from the Catholic and Popular Reviews, which act as reflections or correctives of public opinion.

ITS articles are, as a rule, written by special request, and as such paid for.

PAPERS whose scope and character do not directly appeal to the Clergy will in no case be accepted, in pursuance with the exclusive aim of the Review.

All communications not of a business character should be addressed to

THE EDITOR OF THE AMERICAN ECCLESIASTICAL REVIEW,
OVERBROOK, PA.

Business letters and subscriptions address to

THE AMERICAN ECCLESIASTICAL REVIEW,
L. B. 1108. PHILADELPHIA, PA.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VIII.—SEPTEMBER, 1893.—NO. 3.

M. OLIER AND THE SPIRIT OF THE SEMINARY.

THE heroic virtues of the saintly founder of the Seminary of St. Sulpice, in Paris, which was destined to become the model of similar ecclesiastical institutes throughout the world, are well described in the exhaustive life of Jean-Jaques Olier, by the Abbé Faillon. Mr. Healy Thompson has given us a fine English version which, though somewhat abridged, is still a worthy monument of the noble priest, who, we believe will some day be more generally known and honored than he is at present, since an effort is being made by his sons, the Fathers of St. Sulpice, to promote the beatification of their first holy Superior, to whom we owe so much of the practical introduction of the ecclesiastical spirit among the clergy of this country as well as that of Europe, especially France.

Naturally our minds revert to St. Charles when we speak of the seminary, or the ecclesiastical spirit. He remains for ever the grand reformer whose activity in laying the foundation for a permanent system of clerical education through the seminary can never be forgotten or neglected. But M. Olier was thoroughly mindful of this in building to suit the special requirements of a later age. "St. Charles Borromeo had labored strenuously and with success in founding schools in which youthful candidates for the priesthood might be trained in preparation for the clerical state. But God, in His ordinary Providence, is pleased to work out His designs

by progressive acts and with the aid of various instruments, and thus it was left to M. Olier to develop and complete what the great Archbishop had begun. The seminaries which the latter had instituted in his diocese were regulated and conducted in a manner conformable with the years and capacities of the students, but they were not adapted to meet the necessities of persons of maturer age, whose characters were more solidly formed, who had either already received holy orders or were in a condition to do so, and who were desirous, not only of imbibing more freely the spirit of their vocation, but of perfecting themselves in those virtues which are eminently sacerdotal. And here it may be observed that although the Bishops of France were fully acquainted with the regulations which were embodied in the acts of the Church of Milan, they had not regarded them as suited to the purposes of a higher seminary, and were still in quest—if the term may be permitted—of a system which would adequately satisfy their requirements; and such a system was at length supplied them by the founder of St. Sulpice."[1]

The veneration of M. Olier for the holy Archbishop of Milan was well known to his own children, and he frequently refers to the Saint and his instructions regarding ecclesiastical life as the source and pattern of the rules which he lays down himself for the guidance of clerics. There is in the detailed history of the founder of St. Sulpice every evidence to prove what he stated in all simplicity to those who knew him best, namely, that the work of establishing the seminary on the lines marked out by him in his writings and in his practical guidance of the same, was a special inspiration and call with him from God. His object, first and foremost, was, to use the words of the Sovereign Pontiff, Paul V, whose principle guided M. Olier in his efforts, "not so much to provide ecclesiastics with learning and science, as to train them in the worthy use thereof, and to impart to them the virtues proper to the ecclesiastical state." St. Sulpice has indeed produced learned men in various spheres, but that which has been most remarkable in its formative influence is the note

1 Life of J. J. Olier, Part III, ch. i, p. 419.

of the deeply religious spirit which as a rule animated its clerics and to which even those who, like M. Rénan, found it impossible to remain true to its directions, have frankly borne witness.

Let us see what was the method of this admirable training which forced the Bishop of Vence, on occasion of his first visit to the seminary, when some of the priests in his company called his attention to the solid walls of the building saying "aspice quales lapides," to answer "say rather *aspice quales homines!*" When Mr. Olier was told that his priests had the spirit of religious he became sad, for he felt, as he said, that if priests who are detached from the world are said to live like religious, it is only a sign of the corruption of the age; for secular priests and clerics ought to possess the virtue of self-denial, even in a more eminent degree than regulars who bind themselves by vow to perfection, because these feel the necessity of special safeguards and restraint, such as the secular priest must possess in advance in order that he may be true to his state of life.

M. Olier's first aim therefore, was to impress the young clerics under his direction with the necessity of self-restraint and an appreciation of motives toward perfection. "The Seminary" he would say "is the hedge which separates the vineyard of the Lord from the world. This hedge is full of thorns, and the world ought not to approach it without feeling the prick of them; that is, without being made sensible of the horror we have of its execrable maxims."

Worldliness was to him an absolute proof of the want of a vocation to the priestly state. "Si de mundo essetis, mundus quod suum erat diligeret." Popularity or a desire of it, as a means of doing good, he reckoned a deception full of danger. "God may, if He please, cause us to be generally esteemed, but it is a gift He bestows on those who do not wish for it, who avoid and despise it, and who have been the first to treat the world with scorn."

Although he fully understood the value of arousing a spirit of emulation in the young students by placing before them the prospect of some distinction, he felt that this could

be done only with the admission of a certain weakness in human nature. This he set himself to control by drawing the seminarian to covet rather humiliation and to labor from the pure motive of pleasing God. "First places," he wrote, "in this house are to be taken by humiliations . . . the desire of precedence belongs to the flesh and the devil; when, therefore, we have to put ourselves before others we ought to be ashamed to see ourselves in the place which the devil seeks and Jesus Christ shuns."

"The passion for news and the love of sight-seeing was his particular aversion," says his biographer. "Not that he laid any express prohibitions on the seminarists, for he preferred that they should mortify themselves simply from a motive of advantage to their souls; and in this, as in all things, he was careful to avoid excess."

To foster and preserve this spirit he recommended the use of corporal penances; but these were to be rather constant than severe. Their object was not indeed to injure the body, but only to keep the mind alert in the pursuit of the supernatural and to keep the spirit from being drawn under by the flesh. Imprudent austerities are, as a rule, the fruit of impulses, and therefore of short duration; they do not influence the will, and may leave in the soul a species of conceit which replaces the love of material comfort by the more dangerous excess of a hidden pride, of that noxious self-complacency which makes all true piety repulsive to those around us. Interior mortification, which denies to the heart and the intellect certain attractions appealing to the sensitive and intellectual man were, in his estimation, of much more value, because they are usually unnoticed by others, and thus preserve humility, the foundation of all real virtue. "In crucifying the heart we crucify that which is the universal source of all our appetites and inclinations. When fire is set to the root of a tree, its branches, leaves, flowers and fruits wither: thus he who labors to mortify his mind and heart, mortifies at the same time the entire man." Before he admitted the young levites to the tonsure he spent an entire year in instructing them systematically how to kill self-love in their hearts. For this

reason he invited them, in his charming manner, to be perfectly open with him; to lay bare the thoughts and aspirations which actuated them in the pursuit of their studies and in their intercourse with their fellow-students and professors. He felt that when once he knew their interior disposition he might more easily win them over to his convictions and help them to correct any wrong tendency which they had imbibed in their earlier training.

Obedience was a never-ending theme of his discourses. "No one on earth," he used to say, "is dispensed from submission, however exalted the lights with which God has favored him; they who hold the place of God here on earth ought always to be approved by those who are subject. Such was our Lord's own fidelity to rule during His entire life." "Obedience is the life of the children of the Church, the compendium of all virtues, the assured way to heaven, an unfailing means for ascertaining the will of God, a fortress into which the devil has no access, one of the severest, but at the same time one of the sweetest of martyrdoms." To test this virtue, which is in a manner linked to that of humility, he would have the students perform at times all sorts of menial duties. He himself was a model in this respect, and the honor and esteem in which he was held by all, or the authority which he instinctively exercised over the entire community, suffered nothing from his actions. Often, when occasion presented itself, would he sweep the floor, clean the shoes and do similar acts of service for others. There was nothing constrained in this; it seemed natural to his humble and enlightened manner.

It will not surprise any one who has but the slightest insight into the spiritual life, that he should have insisted much upon the practice of prayer and meditation. We need hardly dwell on this portion of seminary life, which is an essential feature of all training to any degree of Christian perfection. That which was a marked characteristic of his system of teaching the young seminarians to pray was that they should keep before them the life of our Lord, and model their actions upon the details of the Gospel narrative. "Jesus

Christ alone must reign within us, there to serve and glorify His Father. May it please Him in His mercy and goodness to establish His life in our souls." In order that they might thoroughly imbibe this spirit he directed them to read daily a chapter of the Gospel, and to do this with the greatest possible reverence and thoughtfulness, that is, on their knees and with head uncovered. He placed much more store on this practice than on the frequent scrutiny of conscience to which young persons who receive a first impulse to piety attach as a rule great importance, and believed that it would stand in good stead of such self-inspection, which is apt to produce scrupulosity. Hence he called this exercise of reading and meditating some part from the Evangels, the *particular examen.* This principle he applied in a manner to the entire sacred Scripture.

There was another study to which he attached great importance in a seminarian. It was that of the ceremonies of the Church, which he desired to be known and observed by all with most scrupulous exactness. We have from his pen an *Explanation of the Ceremonies of High Mass*, in which "while inculcating the sublimest doctrine, he indicated, in a maner truly Patristic, some of the many allegorical and mystical senses of which the several actions of the sacred rite are susceptible, with a view of showing the wonderful harmony of the whole, and the importance of not omitting one single item, however insignificant it may appear."

He strenuously set his face against the impatient attempts of those clerics who sought, in some way or other, to urge on their promotion to Holy Orders. He did not call them according to rank when he noticed any inordinate desire on the part of students in theology to advance into the sacred ministry. There exists, among his writings, a letter addressed to a gentleman advanced in years, who before entering the Seminary of St. Sulpice had held a high office of State.[1] This ecclesiastic was not only a model of virtue, but a relative of

1 M. Jean de Sève, who had resigned his post of President of Affairs of Inquiry in the Parliament of Paris, in order to become a priest.

M. Tronson, subsequently Superior of the Seminary; still, as time went on and he had passed his probation, being also well up in his studies previously made at the University, he expressed a wish to be promoted to sacred Orders so that that he might satisfy his zeal for laboring for the salvation of souls. We cite only a passage from the letter which will show what the holy Director of the Seminary thought of this wish on the part of one whom he loved and respected.

"My dear sir," he writes, "a wise servant awaits in silence the orders of his master, who sees what is passing in the house, and does not make his intentions known until the moment it pleases him to do so. In like manner our Great Master sees the needs of His Church, and keeps a watchful eye on those whom He desires to promote in His service, and He must be left to do it in His own time. He gives us our rule of conduct in the Gospel where He bids each of us take the lowest place in His house and at His table: 'Recumbite in novissimo loco'; adding that we must wait until we are invited to go up higher.

"None, therefore, ought to be eager for advancement, or put himself forward; he must let himself be called, solicited and urged, and that with importunity. As it is Jesus Christ, who, penetrating to the depth of our hearts, discerns the purity, the sanctity, the strength, the prudence, the genuine zeal, the profound humility, and all the other evangelical virtues which are necessary to render us worthy of His charges, so it is He who imposes silence on His Church, and prevents those being called whom He does not see sufficiently well grounded to be promoted.

"Annihilate yourself before God, abide in patience, and await in peace the voice of your Master, who said to His disciples: 'In patientia vestra possidebitis animas vestras.'"

These few notes will sufficiently indicate the spirit which reigned in Mr. Olier's seminary. Would that it might be found in every similar institution in our day!

THE SACRIFICE OF JEPHTHAH'S DAUGHTER.

OF all the characters who figure prominently in the early Israelitic occupation of Canaan, none, not even Samson, has called forth more real and lively interest than Jephthah. His history we find related briefly, too briefly indeed to satisfy our curiosity, in the eleventh and twelfth chapters of the book of Judges.

He was born in the land of Gilead, that mountainous district which lies south of Bashan on the east side of the Jordan. His father also was a Gileadite of the tribe of Manasseh, but his name we know not. The book of Judges tells us that his mother was a harlot. As this term, however, in the Hebrew Scriptures, is often applied to women who had the care of the inns and road-houses, we may not necessarily infer that she belonged to the worse of two classes of persons who in the popular estimation were alike. Driven from home after his father's death he betook himself to the southern land of Moab that he might be beyond the power of his hated brethren who excluded him from his inheritance. Here on the frontiers of Moab he soon gathered together a band of followers of his own bold and daring spirit. He became the ideal border chieftain. With his brigands he made systematic marauding[1] expeditions across the line into the territory of the Ammonites, the foe of Israel on the east. It was impossible to capture him, and as in the case of the Arab sheiks of modern times his name itself inspired terror, and his name as a successful guerilla became a by-word in his own tribe. Meanwhile the land of Gilead was suffering devastation at the hands of the Ammonites who had lately declared war against Israel. His countrymen in their despair looked to Jephthah for deliverance, and even sent a delegation of elders to confer with him. He received them coldly and

1 The expression "robbers" (latrocinantes) in the Vulgate rendering is not quite accurate. The original conveys rather the idea that Jephthah was a warrior chief who undertook to defend the borders of his country against the habitual incursions of hostile bands, and for this purpose had collected around him a large number of freebooters who did but little harm and much good to their people.—ED.

openly taunted them with the injustice of his exile: "Are not you the men that hated me, and cast me out of my father's house, and now you are come to me constrained by necessity?"[1] His pride, wounded by the fact that he was an outcast, and had been looked upon as a bastard, determined his stand He was to be the Coriolanus of the early Hebrew epoch. His persecutors were at his mercy. Fawning at his feet they craved his assistance, the aid of him whom they had before spurned. Now he might gloat on their discomfiture! Now he could mark with quiet satisfaction their whining remonstrances, as his meditated taunts stung them to the quick! He had experienced ill-treatment from his countrymen. He demanded retribution. To cap the climax of their humiliation and his justification before the people, he refused to lead the march against Ammon, except on condition that he be made the ruler of Gilead. The elders promised, but questioning their sincerity the wily freebooter, to make assurance doubly sure, had them take a solemn oath to keep their promise of electing him their judge for life. "Jephthah therefore went with the princes of Gilead, and all the people made him their prince" (Judge xi, 11). Henceforth he is the God-fearing saviour of his race.

At the outset he shows himself to be the true statesman by trying, if possible, to settle matters peacefully. His diplomatic correspondence with the Ammonites might easily serve as a model for later and more settled centuries. The land belonged to the Israelites by right of conquest and by the direction of Jehovah. This was retorting the very argument of the Ammonites themselves (Judg. xi, 24-27). His subsequent expostulations and demands are, as might have been expected, despised by them. "Therefore, the spirit of the Lord came upon Jephthah" and by a quick forced march across the border he came suddenly upon the Ammonites, overwhelmed them and destroyed about twenty towns.

On the eve of this decisive victory he had piously vowed that, should he win the battle, he would sacrifice to Jehovah whosoever should first meet him on his return. The news of

[1] Judg. xi, 7.

Jephthah's success in the campaign was rapidly borne throughout the land and, as he returned in triumph, his own daughter at the head of a band of maidens came forward to welcome him with music and dances, according to the custom of the Hebrews. And when he saw her he rent his garments, his sorrow knew no bounds, but his sense of justice silenced all sentiment. He acquaints his daughter with the vow, and the noble girl acquiesces, asking only two months' respite in which to mourn her virginity. Then was it that he did to her as he had vowed. The story is related with touching simplicity in Holy Writ, though our occidental versions have not in all places brought out the full and accurate meaning of the words contained in the original.

The sacrifice of Jephthah has ever been the crux of exegetes. Taken for granted that there was a bloody immolation of the young girl, it has been brought forward as the most revolting incident in the sacred history of the Israelites. By the modern school of higher critics it is still considered as an indication of the low level of religion and morals in the formative epoch of Jewish national existence; as a proof that the Pentateuchal codes prohibiting human sacrifice etc. did not exist; that the religion of the tribes of Israel at this time was a mixture of Jehovism and Chemoshism; in short, that monotheism and the purity of the later Hebrew worship were not characteristic of the primitive religion of the Jews. Whether or not it be allowed that Jephthah really bathed the altar in the blood of his daughter, it by no means follows that the rationalistic conclusions just mentioned have any value in the balance of true criticism. The non-observance, in one notable instance, of a law whose existence is demonstrated on other grounds is not sufficient to disprove such existence, and it is idle to infer the later origin of the Deuteronomic laws, and accordingly of the Pentateuch and the Book of Josue, until we have confirmatory proof against the positive evidence drawn from many other portions of the Sacred Text. We can therefore abstract from this question and confine our attention to the nature of the sacrifice itself.

There are two opinions as to the character of Jephthah's sac-

rifice. The first maintains it to have consisted in the actual death of the girl at her father's hand; the second makes it consist in the perpetual surrender of the child to the virginal service of the Lord. That it was a bloody sacrifice is supposed by almost all the early and middle age theologians, such as Ambrose, Epiphanius, Jerome, Chrysostom, St. Thomas, Calmet after Josephus and the Chaldean paraphrast. This opinion is endorsed by many able modern scholars like Oehler and others. The arguments brought for its support are numerous, but they may be thus briefly summarized :—The death of Jephthah's daughter is more conformable to the text, which, in fact, seems to exclude the mere sacrifice of virginity. If the oblation is not that of a person, the vow is nugatory, for female service of the sanctuary and the consecration to the state of virginity is unknown. Accordingly we can only conclude that the sacrifice implied the actual death of the virgin. Finally, if only the perpetual oblation of virginity were here meant, why should Jephthah, a practical man and one not oversensitive, lament? These arguments, at first sight seemingly overwhelming, are found to have little more than a traditional support when tested for their foundation. The text of Judges xi is provokingly brief: "And he did to her as he had vowed" is the simple narrative. What he vowed is equally brief and altogether too indistinct when we remember that there is question here of a father piercing the heart of his daughter for the purpose of redeeming his promise made to God. Let us ponder a moment. The thought is so *repulsive* to natural law; so opposed to the character of Jephthah, who, if proud, was yet religious, affectionate, wise, and at the bottom of his heart full of zeal for the Law which constituted the true glory of his people. That Law was wholly opposed to human sacrifice. This is plainly enunciated in Leviticus xx, 2, 3, and thrice repeated in Deuteronomy xii, 21; xviii, 10; xxviii, 5, 8; so much so, that we should not read it into the text without the most explicit language of the author. Moreover, there is no parallel for this event in Israel's history. Even if religion were at a low ebb at this time, *mere natural sentiment* were enough to forbid the idea.

Could we suppose that Jephthah had rashly made his vow of human immolation, there were, nevertheless, two months of respite given him to reflect on the matter, and he could easily be convinced of his error by the priests of the Law, who would relieve him of his sad engagement by assuring him that human sacrifice was contrary to the command of Jehovah, and that his impetuous vow could be cancelled by the hallowed custom of legal redemption—"fifty sicles of silver, after the weight of the sanctuary."[1] Such were some of the considerations that caused exegetists long ago to oppose the common interpretation. In the later Middle Ages there was a grand revival of the grammatical and historical study of the Holy Books. A learned rabbin, Moses Kimchi, after much study, refused to believe that Jephthah slew his daughter. Others, once the gauntlet had been thrown, supported the new view, which numbers among its champions many of the leading scriptural scholars whom our own century has produced. Hengstenberg, Cassel, Gerlach, Keil, Delitszch and others. The main objections urged against this later view of the sacrifice are refuted, and the text itself, in the light of Jewish manners and customs is made the basis of argument. Drs. Clarke and Hales and others have laid particular stress upon the wording of the vow, which they translate: "Whatsoever cometh forth out of the doors of my house to meet me, shall surely be the Lord's *or* I will offer it up for a burnt offering." The extreme paucity of connecting particles in the Hebrew language makes it frequently necessary that the conjunctive particle be taken in a disjunctive sense. Thus, the Vau in this case may be used disjunctively as elsewhere in the earlier books (Exod. xxi, 27; cf. Matt. xv, 4). This would give an alternative, namely, either a burnt offering, or in case the object were unfit for holocaust, as in the case of the females of animals (Lev. i. 3), or of a human being (Lev. xx, 2; Deut. xii, 31), then the legal redemption by a thanks-offering in silver or dedication to the service of the Temple. Redemption would have been the only course had Jephthah

1 Lev. xxvii, 3.

met a friend or stranger or the slave of another man coming from his house. His solemn promise resolves itself accordingly into two parts—1, Whatsoever person should meet him would be either redeemed at the Temple, or dedicated to the Temple service, if that were within the right of Jephthah to determine; 2, whatsoever beast should meet him, if clean, would be offered up for a burnt offering; if unclean, would be surrendered to the heavy work of the tabernacle. According to the Law, a simple vow *neder*, was redeemable on various payments, according to sex and age, but the *hherem*, or pledge, which consecrated anything to the Lord, was irredeemable, for it became part of the "Holy of Holies to the Lord" (Lev. xxvii, 28). Now, according to Dr. Hales and others, this law applied expressly to the case of Jephthah's daughter, who, as the 36th verse states, asked leave to bewail her virginity, which was not then, as in the New Law, a privilege of womanhood. She was therefore given over with her own consent to perpetual virginity among the ministering women of the Holy Place. We should have stated that there was such an institution of virgins who served the Temple. This we know from the Book of Numbers xxxi, 30 and 40, where thirty-two captive virgins of the Medianites are thus devoted to the Lord.

This interpretation removed many difficulties and gained a large following but it still left some room for objections on various grounds. It became evident to biblical scholars that if the idea of an unbloody sacrifice was to be sustained it was absolutely necessary to give reasons which could not be questioned. Hengstenberg, in his work "The Genuineness of the Pentateuch" (ii. 106-108), showed very clearly that the vow made by Jephthah could in no manner refer to animals: that the pronoun instead of being rendered *whatsoever* as in the authorized version should be taken personally, *whosoever*, as the Vulgate has it. This once established, the ingenious reasoning regarding the meaning of the Hebrew conjunction becomes unnecessary, and the clause "I will offer him up as a holocaust" takes its natural meaning in confirmation of the promise that such person "shall surely be

the Lord's." The reasons adduced by Hengstenberg, Keil and Delitszch are the following: 1. It is a question of whatsoever should first meet him coming *out of the doors* of his house. This could not refer to an animal, unless we imagine Jepthah's dwelling to have been a kind of Noah's ark, men and beasts living in the same house, an assumption contrary to the usages of the Hebrews, according to the testimony of Archeology. 2. The Hebrew expression *to go out to meet a person* is used only of human beings. These are indeed the very words used also in verse 34th "and his only daughter came forth to meet him." 3. If the vow were referred to the first animal meeting Jephthah, it would render the action of Jephthah making such a vow somewhat ridiculous, for even without vows victories were celebrated not by a single victim but by hecatombs. 4. The interpretation must take cognizance of the very ancient Israelitic custom of greeting victorious heroes with processions of women, especially virgins, singing and dancing to the music of their primitive instruments. So was Moses celebrated after the destruction of Pharoah's army in crossing the Red Sea (Exod. xv, 20); so was David welcomed after the slaughter of the Philistines (I. Sam. xviii, 6); so was Jephthah greeted in this case. 5. Jepthah's sacrifice purports to be a costly one. His pledge of gratitude is evidently the greatest of which he is capable. If his vow referred simply to an animal the sacrifice would be paltry and lose its value. He could have explicitly promised the best of his cattle instead of running the risk of being met by a maverick. It must have been clear to him too that some member of his household, to whom he was endeared, would be the most anxious to welcome home and the first to meet the victorious hero. On these grounds the most reliable exegetes conclude that it was not only possible for Jephthah to contemplate a human being first meeting him but that this was probable. He leaves the choice of the victim to God Himself. His daughter must have come into his mind, but without doubt he inwardly hoped against hope, until the procession came out to meet him, and the daughter's affectionate watchful-

ness caused the parent's heart to break. The full truth was upon him. His fears were justified and his grief was insuperable. His pent-up sorrow found sudden expression in words. He told her everything. But the girl was high minded and patriotic. Her father's vow had been the deliverance of her people, and the sacred promise should be fulfilled to the letter: "My father, if thou has opened thy mouth to the Lord, do unto me *whatsoever* thou hast promised, since the victory has been granted thee, and revenge of thy enemies." (Judg. xi, 36). With her own consent then she was to be sacrificed. But there was no vision of a mangled body upon the summit of the altar's pyre. Such was not the sacrifice intended by the vow. Since Jephthah must have contemplated a person meeting him we are obliged to modify our view of this sacrifice accordingly. He could not have desired a bloody sacrifice. This is manifest from the character and circumstances of the case. Delitszch says: If Jephthah vowed he would slay a human victim to Jehovah, he was either impetuous or thoroughly wanting in religious sense. But his entire career shows him to be the very opposite. His plan of campaign manifests calm and considerate judgment. He was never rash. The fact that he had previously been an outlaw and a freebooter proves nothing against his religious spirit. We may say the same of the royal Psalmist. The devout sentiment of Jephthah is quite evident from the fact that he made his contract with the leaders of Gilead *before God* as the text says. Again it is manifest in his trying to secure victory by a vow to Jehovah. More than this Jephthah's negotiations with the Ammonites show a familiarity with Pentateuchal history, and we cannot easily assume that he was ignorant of the Levitical and Deuteronomic laws prohibiting human sacrifices under penalty of death. Those would be still greater abominations in the sight of the Lord, if they were offered to the Lord Himself. There was no precedent for them at the time, and they were unknown in later Israelitic history even under the idolatrous kings. Jehovism and human sacrifice were incompatible. As Hengstenberg well says human sacrifice is not character-

istic of heathenism in general but belongs only to the darkest night of Paganism. Hence without the most explicit and unequivocal testimony we cannot believe that this divinely chosen judge of the Israelites either promised or effected the slaughter of a human being in honor of God. Not only is such testimony wanting but all indications point to the contrary opinion.

Since, then, Jephthah's vow must have had a person in view, and since the possibility of a bloody immolation is precluded by all the circumstances known, we are obliged to assume that he pledged a spiritual sacrifice. Hengstenberg insists that the *holocaust* must be taken in its highest sense—the figurative, in the present case, although there is no exact counterpart for it in Holy Writ. Sacrificial expressions of this kind are used promiscuously in the Old Testament books. "With burnt offerings Thou wilt not be delighted. A sacrifice to God is an afflicted spirit." (Ps. l, 18, 19.) The victim to be burnt is in any case symbolical. Behind it lies the true sacrifice—personal surrender, internal or external. In this way the consecration of persons was accompanied and typified by animal sacrifice. When Samuel was given to the Lord, three bullocks were slaughtered. When Isaac was offered it was, indeed, a true *sacrifice*, yet a ram was afterwards slain by Abraham. Since, then, this symbolical language was not unusual, and, since the Hebrews never offered human sacrifices, it was quite unnecessary for the narrator of this incident to explain the spiritual nature of Jephthah's sacrifice, which was the gift of a young virgin to the Lord. The Hebrew burnt offering did not necessarily imply the idea of burning. It was distinguished from other sacrifices in this, that it was a *whole* oblation, and a virgin offered as a holocaust was from that time *entirely* the Lord's. She was to serve Him in life-long celibacy. The inspired account of the event, though simple, has in it a tone of approval, which the sacred writer could hardly have assumed without explanation, were there question here of a bleeding oblation contrary to the dictates of Jehovah. Moreover, no post-Mosaic sacri-

fices are commended unless offered by the priests, and at the central Sanctuary. It was not, therefore, a literal burnt offering, but one which consisted in being given over to the Lord's special service.

It has been said that the absolute consecration of a person to the Lord was something entirely at variance with the Jewish social system, and that hence the virginity theory is an artificial explanation to suit the common prejudice against human sacrifices. This is not true. It is historically proved that celibate community life, especially of women, was not unknown under the Law. The Old Testament, though its accounts are scant and scattered, because it is not, and never was, intended as an encyclopedia of Hebrew customs, furnishes amply sufficient data to warrant our assertion. Levit. xxvii, 1–8, shows that this dedication of women was not exceptional, even in the time of Moses, though personal fulfillment could be bought off. Numbers vi, 2, makes it clear that young women might take the Nazaritic vow, which made them, as it were, dead to the world; and from the example of Samuel and Samson we know that the Nazaritic life could be observed until death, if it had been so expressed in the vow. Again, Exod. xxxviii, 8, tells us that the laver of the priests was made of the brazen mirrors of the women who ministered at the door of the tabernacle. Now, brazen mirrors were an article of luxury, possessed rather by the wealthy, even up to the time of Isaias. This remark, taken with the notice in Leviticus already mentioned, shows that women of as high social rank as Jephthah's daughter were among those who thus freely gave themselves up to an ascetic life. That this order of ministering women was continued under the Judges after Jephthah, we know from I Sam. ii, 22, where Eli's sons are condemned for tempting the women who ministered at the door of the tabernacle, serving, praying and fasting. Even at the time of our Lord this manner of life was still in vogue. St. Luke ii, 7, says that, "Anna departed not from the sanctuary, but served with fastings and prayer day and night." This was the Jewish prototype

for the Christian order of widows, adorning themselves not for the world but for God.

When the sacrifice of the Gileadite maiden is thus understood, the context, instead of proving a difficulty, as it does with the rigid interpretation, admirably elucidates the whole matter, and gives almost irrefutable proof to the more humane hypothesis. The father's grief is perfectly natural. Having no other issue he beholds in the sacrifice of his daughter to virginity the extinction of his name. Since the state of celibacy had in it something reproachful for Hebrew women, as they were likened to the barren women whom Abraham's blessing was denied, Jephthah's daughter must have deeply felt her loss, despite her heroic consent. She begs for two months reprieve, and why? "To mourn her virginity." It has been justly observed that "to bewail one's virginity" cannot mean to mourn death in a virginal state, but rather *life* in such a state. If she was soon to die she might have spent her time as well at home with her loved ones, whereas solitude in the mountains away from domestic ties was the most fitting preparation for her new destiny, which deprived her of all hope to become one of Israel's honored mothers. The execution of the vow is thus simply related: "And he did to her as he had vowed, and she knew no man." If she was put to death this latter clause has no meaning whatsoever, for her virginity was already known; if, on the other hand, he offered her a living sacrifice to God, then the words which follow are plain, "he did to her as he had vowed," that is to say, he as her father, whose right it was to give her to a husband, now consecrated her to the Lord as a spiritual holocaust. "From thence came a fashion in Israel, and a custom has been kept that from year to year the daughters of Israel assembled together, and *lament* the daughter of Jephthah, the Gileadite, for four days." The Hebrew verb here translated *lament* never has this meaning if we follow the leading Hebrew lexicographers. Gesenius invariably renders it either to *praise* or to *celebrate*, and Houbigant to *praise*, *console* or *comfort*. Any of these significations

adopted in the present case does away with the idea of the virgin's death, and allows us to infer that she was still living at the time the above custom was introduced by those who affectionately remembered her heroic willingness to sacrifice the privilege of motherhood to celibacy in the Temple-courts. The idea of virginity, as must be observed, recurs at all points in the narrative. Our argument, no doubt, furnishes the reason for this conclusion, which is otherwise inevitable. We discard the rabbinical notion of the enforced cremation of Jephthah's daughter with the same feelings with which we regard the burning of the child-wives of India on the death of their husbands. It is utterly repugnant to the Christian sense to picture the father as setting fire to the pile which supports the innocent body of his only daughter, who invited her cruel fate by the grateful love which prompted her to first greet her happy parent on his return from an arduous campaign. If the Christian Fathers, and other writers after them, followed the tradition which gave a so cruel interpretation to the act related in the book of Judges, we find ample excuse in the limited resources which they had for exegetical analysis. Josephus and the Talmudists had accepted and defended the views which we have shown not only unlikely but wholly untenable, and we may justly assume that Jephthah's noble daughter died in the peaceful atmosphere of advanced womanhood, among the ministering virgins in the service of Jehovah's sanctuary.

JOSEPH M. GLEASON.

Catholic University, Washington, D. C.

THE METHODICAL PRIEST AND HIS OPPOSITE.

Ordo ducit ad Deum.—*St. Augustine.*

Method is like packing things in a box; a good packer will get in half as much again as a bad one.—*Cecil.*

It is the experience of every man who has either comoatted difficulties himself or attempted to guide others through them, that the controlling law shall be systematic action.—*Dr. Kane.*

IF a life spent worthily ought to be measured by "deeds, not years," the orderly man of forty has practically lived as long as his unmethodical neighbor of three score and ten. A hundred-weight of energy applied with system is more effective than a ton discursively expended; and an essential requisite to success in any profession or calling is the habit of taking up one's various duties in regular order, of intelligently allotting a time for all things and then seeing to it that everything be done in its proper time. That a lack of method in the prosecution of any mercantile business will inevitably result in failure and ruin, is a truth which the revelations of insolvency courts have made a truism; and it needs no special keenness of vision to perceive the significance of this truth in other pursuits than commerce or to note its verification in other disasters than bankruptcy.

In no profession, perhaps, is this habit of methodical, systematic performance of duties more indispensable than in the priesthood. The varied occupations to which the pastor must necessarily give his attention, and the multiplied instances in which his pre-arranged plans are unavoidably upset by the emergencies incidental to his calling, render it all the more important that he should, whenever it is practicable, adhere to a fixed way of procedure in the routine of his daily life. Such action is no less essential to his personal sanctification than to the effective discharge of his obligations toward those entrusted to his spiritual guidance; a contrary course cannot but be seriously detrimental to their best interests and his own.

The author of that excellent handbook for the clergy, *Le Trêsor du Prêtre*, says on this point: "Among the means proper to aid the priest in rapidly attaining the sanctity

exacted by his state, there is one of great efficiency, recommended by the saints as the easiest and safest road by which to reach that goal—the faithful and constant observance of a rule of life drawn up with care and prudence and approved by a wise director." One great advantage which, on the face of it, this scheme of life affords, is the certitude that in observing such a rule one is acting in conformity with the will of God, not merely in the main features, the more prominent duties of life, but even in its minor details and most indifferent actions. To occupy one's time, not as the whim or caprice of the moment may suggest, but as the terms of a specific rule prescribe, is to share the privilege of the faithful religious who can say with Christ: "I do always the things that please my Father."

Apart, however, from this important question of attaining the degree of sanctity which his profession demands of him, the priest will find that upon the systematic or haphazard arrangement of his work depends in no small measure the facility or difficulty with which it is accomplished, and the less or greater amount of worry which it occasions him. The methodical priest not only does far more work than his desultory brother cleric, but he does it with far more ease and with a serene equanimity to which the latter is most frequently a stranger. Want of method means duties always accumulating, and sometimes neglected; and with the consciousness of such neglect, peace of mind is, or at least ought to be, incompatible.

So necessary, indeed, is a well-ordered system to the thorough discharge of a pastor's manifold duties, that its absence can be supplied neither by exceptional cleverness and brilliancy of parts, nor by intermittent outbursts of genuine zeal. Inconstant genius can never successfully cope with plodding mediocrity; and spasmodic energy, taking off its coat at irregular intervals to "pitch into" the piled up arrears of postponed work, is at best but a sorry and inadequate substitute for the methodical industry which takes up its tasks in their allotted seasons and quietly disposes of them from hour to hour and day to day.

To become convinced of the fact that there *are* members of the clergy whose industry is spasmodic rather than systematic, few priests need extend their observation beyond their own immediate circle. In every score of their clerical friends, there is probably one individual at least whose way of life can be called methodical only in the negative sense that it is characterized by a systematic disregard of all method whatsoever. On Sundays, it is true, services are held in his church at stated hours; but on week-days, provided Mass be celebrated some time in the morning, and the office recited within the twenty-four hours, he is apparently of the opinion that "the rest is all but leather or prunello"; and his manner of spending the day finds its truest counterpart in that species of pedestrianism termed the "go-as-you-please."

Any one may readily satisfy himself that such unmethodical men are to be found in the clerical body, but the explanation of the fact is far from being as obvious as its existence. Speculatively considered, the unsystematic priest might well be regarded as a monstrosity, a striking instance of abnormal growth and development. In view of the training to which every aspirant to the ecclesiastical state is subjected during the years when his character is in just that plastic condition best adapted to the process of moulding, it would seem natural that the priest, above all men, should be noted for his rigorous adherence to systematic action. If ever one is justified in expecting the verification of the proverb, "A young man according to his way, even when he is old he will not depart from it," we may surely look for order and method in one who has passed his boyhood, youth, and dawning manhood in the habitual observance of rules as comprehensive and minute as those of the college and the seminary. That such a training should occasionally produce the mere formalist who seems to imagine that he was made for his rule, not the rule for him, and whose cast-iron methods remain impliable under all circumstances—this is intelligible enough; but that a decade or a decade and a half of years spent in an atmosphere thoroughly impregnated with

the spirit of regularity should yield for result a character the very antipodes of the formalist, may well excite surprise.

Whatever be the explanation of unmethodical habits in the priest—whether they are the outcome of revolt against long-continued restraint, or manifestations of natural tendencies too strong for education effectively to curb, or merely modes of procedure into which the ecclesiastic has carelessly and almost unconsciously drifted—one thing is certain, he cannot exert himself too vigorously in his endeavor to get rid of them as speedily as possible. Until he does so, intelligently systematizing not only his parochial work, but his personal devotions and even the pastimes of his leisure, he may rest assured that he has neither attained his greatest possible efficiency as a pastor, nor secured the degree of happiness that lies fairly within his reach.

There is not, of course, any question here of the parish priest modeling his life upon that of the collegian, the seminarian or the religious. The very nature of the active ministry in which he is engaged precludes the possibility of such uniform regularity as is quite feasible in the seminary or monastery; and a rule to be adapted to his use must be drawn upon broader lines, must pre-suppose and take account of numerous occasions when its provisions will necessarily be disregarded. The liability, however, of his being disturbed at any hour by sick calls, or other affairs that will not brook denial or postponement, does not render all system and method in the disposition of his time impracticable; and he is certainly not warranted in considering the breaches that would probably be made in his rule of life a sufficient reason for dispensing with such a rule altogether. Intelligent system will facilitate the accomplishment of all his duties; at the very least, it will assuredly not impede the performance of any of them.

To recognize the justice and truth of these general principles we need only traverse the parish priest's ordinary day, and observe how potently the presence or absence of method in his way of life affects his peace of conscience, serenity of mind and general well-being. To begin with rising: Irregu-

larity of habit in this respect is not conducive to health of body in every man; in the case of the priest it is very liable, in addition, to be more or less detrimental to health of soul. In every well-ordered parish daily Mass is celebrated at a fixed hour—six, half-past six or seven o'clock, according as the pastor may decide. If we credit the pastor with a very moderate degree of zealousness for the welfare of his people, the particular hour will be determined, not so much by the priest's personal convenience as by that of the majority of his flock, supposing them to be desirous (as it is his duty to see that they should be) of attending the holy sacrifice. Now, properly to acquit himself of his morning devotions, he should get up an hour, or at least three-quarters of an hour before Mass-time. Unless he makes it a point to do so, he will gradually fall into the habit of shortening his meditation, of postponing it to some indefinite later period in the day, or of omitting it entirely. To get out of bed only ten or fifteen minutes before vesting for Mass is very surely to begin the day badly; yet nothing is more certain than that many days will be just so begun by the priest who does not habitually rise at a given hour. To suppose that the priest makes small account of occasionally omitting his daily meditation, or, still worse, that it is his established custom to disregard this means of sanctification, is to suppose a man in a condition of spiritual debility that urgently demands some such tonic as a serious retreat. There can scarcely be an apter instance of the "blind leading the blind" than a pastor to whom has been entrusted the guidance of souls, and who is himself neglectful of mental prayer.

As the ease or difficulty of rising promptly is correlated to the length or brevity of one's slumber, the man of method will naturally observe punctuality in retiring. Just how much sleep he will do well to allow himself depends a good deal upon his age and temperament. The author of the clerical hand-book from which we have already quoted says that a priest should commonly sleep not less than six or more than seven hours; but in the rule of life which he proposes, provision is made for an additional siesta or mid-day

nap of from half an hour to double that time. The ordinary clergyman will perhaps find that eight hours of slumber is fully as much as he requires; less than that amount, especially if he is a diligent mental worker, is pretty sure to be insufficient.

Be this as it may, a very important article of furniture for a priest's bed-room is an alarm clock. As a good start is half the journey, so punctuality in rising commonly ensures the systematic performance of the morning's duties—meditation, Mass and thanksgiving. With regard to another daily recurring obligation, the divine Office, no priest need be told that, according as it is recited at regular hours or deferred to the last available moment, it varies in its nature from an easy task, if not a pleasure, to a genuine burden. The methodical ecclesiastic whose custom it is to read the little hours at one appointed time, vespers and compline at another, and matins and lauds at yet another, certainly lightens the labor of their recitation; and he is obviously more apt to acquit himself of his task "digne, attente, devote" than is his procrastinating neighbor who, after repeated postponements, finally takes up his breviary an hour or two before midnight and reads from "Venite, adoremus" to "Nunc dimittis" at a sitting. Method should be applied to the recitation of the canonical hours to assure the avoidance, not only of the worry occasioned by the consciousness of an imperative duty's remaining unaccomplished, but of a precipitancy in its accomplishment that too often gives point to a remark of Father Neumayr: "We pray to God, 'Domine, ad adjuvandum me festina,' not 'ad festinandum me adjuva.'"

Concerning such devotional exercises as a visit to the Blessed Sacrament, spiritual reading, the beads, or the Way of the Cross, the difference between assigning specified hours for their performance and resolving in a vague, general manner to attend to them "some time in the course of the day," is very often the difference between the observance and the omission of these practices of piety. Unfortunately, too, with the man who subjects himself to no rule other than the caprice of a passing mood, the omission is far more liable than the observance to become habitual.

So, also, with the preparation of sermons. There is ordinarily no real reason why the pastor should not begin on Monday the work of composing his weekly instruction, to the extent, at least, of selecting its theme and determining the line of thought to be pursued. If he is an orderly man, his sermon receives his undivided attention for an hour or two a day until it is finished, and *well* finished; if he lacks method, the chances are that what he is to say on Sunday is not considered at all until Friday or Saturday, that it is then only imperfectly prepared, and that it has not assumed any very definite form even when he ascends the pulpit. Thus inadequately equipped, it is not surprising that the unmethodical preacher should occasionally discover that, although he possesses the gift of oratory, like Artemus Ward, "he hasn't it about him at the time."

That a want of system in correspondence, keeping church and personal accounts, attending to business engagements, or the management of temporal affairs of whatever nature, is productive of lamentable confusion and annoyance without end, is too obvious to need extended comment. No parish priest can dispense with orderly heed to all such matters without sooner or later awakening to a disagreeable consciousness of the fact that his affairs are "all of a muddle;" and it is quite possible that the slipshod carelessness of months may entail bitter regrets for years. System is a lubricating oil by which the wheels of the most complicated machinery are kept smoothly running; failure to use the lubricant results in speedy strain and tension, habitual entanglements, frequent stoppages, and ultimate breakdown.

From every point of view, then, it appears advisable for the priest to regulate his life according to principles of order and method. A wise allotment of special occupations to special hours will afford him not only ample time for the thorough performance of all his duties, but considerable leisure for legitimate recreation. The order of his day may occasionally, or even frequently, be disturbed by unforseen occurrences, by higher duties, or social exigencies; but such breaches are readily repaired and, as long as they represent

no wilful lapse of purpose, are practically unimportant. On the whole, conformity to a rule of life intelligently drawn up and deliberately adopted, cannot fail to promote the spiritual and temporal welfare of the priest; and there is no danger of his pushing method to the extremes of formalism if he bears in mind that his rule is the moral equivalent of a shoulder-brace, not of a strait-waistcoat.

ARTHUR BARRY O'NEILL, C.S.C.

THE CHRISTIAN FATHERS ON PREPARATION FOR THE PRIESTHOOD.

THE student who turns for knowledge of the sacred sciences to the volumes of the Christian Fathers will find in them a wondrous strength and efficacy. They were capable defenders of the Catholic faith, relentless in their opposition to error and to dangerous innovations, men of keen penetration and breadth of erudition, whose eloquent apologies of the doctrine of Christ, illustrated by the splendor of their virtues, built up on the ruins of the Roman Empire a new civilization, a new society, a new condition of things even in their physical aspect.

What was the secret of this power to fashion and renew? You will answer that it was the spirit, the genius of Christianity which produced the change from the old pagan culture. Very true; but how came it that these men could possess themselves so thoroughly of this spirit as to become so to speak fountains of its pure waters whence succeeding generations without limit might draw the knowledge of the best forms truth had to offer.

An Athanasius, a Basil, a Gregory of Nazianzen, a Jerom, an Augustin give us the answer.

Among the writings of the Patriarch of Alexandria to whom posterity has given the honorable title of "Great" and "Father of Orthodoxy," whose dialectic versatility and clear penetration into the depths of the mysteries of the Christian faith have ever challenged the admiration of the

scholar in theology, we have one book which differs singularly in its character from all his other writings. It is his life of the holy Father Anthony. To this Saint in the desert he had fled to escape the persecutions of the Arians, and here, separated from the turmoil and distractions of the great city, he had reached that altitude of contemplation which made him view worldly considerations as of no account, which steeled his soul until it knew neither hope nor fear in the one motive of defending the honor of the divine *Logos*. Here in the barren waterless desert welled up those limpid fountains which nourished the giant souls of the early Christian Fathers so that they towered above the rest of their fellows, one by the marvelous depth and simplicity of his faith, another by the singular wealth of his wisdom and knowledge; one aiming to bring his disciples to the perfect renunciation of self and the world, another to cast the seeds of the Christian faith amid the learned representatives of Greek culture in the metropolis.

Turn from Alexandria to Athens. Many centuries have not been able to extinguish wholely the remnants of its former brilliance. Within its walls we see the pagan temple aside of the Christian church. Once its great teachers drew around them Christian and pagan youth alike. Among the latter see the figure of Julian, afterwards the emperor and apostate. Among the former behold two young men allied by the strong bond of an affectionate friendship. In the midst of the seductions of an opulent city they preserve themselves intact from its allurements and its stains; they know but two ways in the great metropolis—that which lead to the schools and that which brought them to the basilica; they are foremost in the ranks of those who cultivate philosophy and rhetoric. These two youths are the later bishops Basil the Great of Caesarea and Gregory of Nazianzen. From the first Basil had determined to devote his talents, his knowledge, his gift of eloquence to the elucidation of the faith from which he had never wavered. But he doubts his ability; he feels that he needs a long and thoughtful preparation. What does he do? He goes into

the desert; he seeks the company of the anchorites. Here, as he writes to a friend, he awakens as from a deep sleep and for the first time he realizes the beauty of the Gospel. Thence he goes home and becomes the founder in the East of the monastic system in which manual labor is coupled with the pursuit of knowledge. He writes to Gregory of Nazianzen and beseeches him to flee the world and to taste the sweets of solitary life. "I have returned to Pontus," he says, "to seek a life such as my soul has longed for; I have found it through the grace of God." Then follows the magnificent description by the Saint of the natural scenery where he dwells which has called forth the admiration of such men as Alexander von Humboldt. Gregory of Nazianzen complies with the invitation and follows his friend into solitude. Prayer, study, manual labor are their daily occupation. Removed from the world, they yet attract disciples from Asia and Greece. In this way Basil and Gregory prepare for the final reception of the priesthood.

Chrysostom reminds us of the time when he sat at the feet of Libanius to drink in the eloquence of the master who himself gave testimony to the ability of his pupil when he said that Chrysostom was the only one worthy and capable of preserving the glory of his school. But Chrysostom had other thoughts; his ambition was far loftier than to be accounted prince of rhetoricians. He leaves Athens and returns to his native Antioch and soon his determination to give his life to the service of the God of the Christians has become unalterable. He is anxious to prepare himself by seeking the solitude; the tears of his widowed mother Anthusa alone restrain him for a time. But when he hears that the people desire him as their Bishop, he flies to hide himself amid the rugged mountains of Antioch where he dwells for six full years, during two of which, spent in a cave, he wrote his beautiful consideration "Concerning the Priesthood." Here too we find proof how solitude, and not the noisy mart of worldly life, is the mother of great and beautiful thoughts; but great thoughts are the material of great orators.

Of Augustin we are told by his biographer Possidius, that for three years he lived as a solitary in a desert place in Africa, where with a few companions, freed from secular concerns, he spent his time in prayer and fasts, contemplating the law of God day and night;[1] and he would have all clerics observe the same. St. Jerom too expresses his disapproval of the "momentaneos sacerdotes" that is, such as enter the sacred ministry without having prepared themselves in solitude, away from the distractions of the world.

But what need is there of dwelling in detail on the examples of the early Fathers who sought absolute retirement in order to qualify themselves for the task of saving souls. Has not the Church herself made the preparation apart from the habitual distractions of the world a very law and condition for entering the sacred priesthood?

Still it is not solitude alone which fashions the soul of the future priest. Misanthropy, too, voluntarily flies from the contact with men, and yet it is not virtue which moves, nor is virtue fostered by this retirement from human society. The imagination has still its play in the pursuit of sinful enjoyment, nay often its power is heightened by the very absence of the objects which draw it with a fantastic charm because the disappointments of reality do not accompany them. St. Jerom, despite the ardent zeal which causes him to speak so eloquently to his friend Heliodorus of the sweet peace which awaits him in the loneliness of the desert of Chalcis, tells us how "upon that barren sunburnt soil the pleasures of Rome rose vividly before my eyes! A robe of penance clothed my limits; I sat alone and my soul was full of bitterness; my skin was black like that of the Ethiopian; day after day I wept and lamented. When sleep overcame me against my will I rested my body upon the naked ground. Yet, I, who through a dread of hell, had banished myself to this exile prison, the abode of serpents and tigers, saw myself in imagination in the midst of dancing Roman girls. My face was emaciated with long fasts, yet my body burned with the fever of lust. In this cold body, in this half dead flesh

1 Vita Aug. C. III.

there still glows the fire of passion. I dreaded even my cell, for its walls seemed to me to be conscious of my infirmity; then I went deeper into the recesses of the desert in order that I might hide myself."[1] He endeavored to protect himself against the allurements of his imagination by engaging in the study of the Hebrew language which had appeared to him full of difficulties.[2] "In solitudine cito subrepit superbia." "Ama scientiam Scripturum, et carnis vitia non amabis. Facito aliquid operis ut semper diabolus occupatum te inveniat." Thus he demonstrates that solitude, in order to be beneficial to the soul, must be occupied with holy and sanctifying labor. And this is done in a kind of community life which amid numbers of individuals still preserves the true characteristic of the monastic (solitary) and clerical (separated) life.

To provide asylums of retirement and peace, where the soul might be trained to the priestly office, was the aim of the great pontiffs from the earliest times. Thus seminaries arose. The work begun by Augustin was continued by Pope Gregory the Great, by Burkhard, Bishop of Wurceburg, by Chrodegang of Mentz, Gerhard Groote of Deventer, Bartholomew Holzhauser. Synods and Councils successively laid down canons which made the spending of years in such abodes of preparation a necessary condition for admission to sacred Orders. St. Augustine, in one of his sermons refutes the argument of those who said that this preparation in a seminary was by no means essential and that even the synods did not so require it. "A cleric[3] who is unwilling to enter upon this kind of preparation in the seminary may cite against me a hundred councils, and he may go wherever he likes to complain of me, yet he may be assured that I shall strike him from the list of clerics. With the help of God I shall prevent him from serving in the holy ministry wherever I am bishop."

Pope Pius IX has, in one of his encyclicals to the bishops of the Catholic Church, emphasized the duties which devolve upon the cleric during his period of retirement. They are,

1 Ep. xxii ad Eustoch. 2 Ep. cxxv ad Rustic. 3 Serm. 356.

meditation and prayer. "Do not omit to admonish all clerics," he says, "to accustom themselves to retirement by withdrawing from time to time from the distractions of worldly cares; to devote some time to the earnest meditation of eternal and divine subjects; to cleanse themselves from the dust and stains of secular life; to renew in themselves the ecclesiastical spirit; to cast off the old man with his work and to put on the new, created in justice and holiness."

Meditation is the foundation and essential condition of the sacerdotal life, of all priestly efforts, of all Apostolic perfection. It is the universal means to awaken the true spirit of piety, to preserve and foster it in the seminarist. It is the remedy against all the ills which threaten to attack the soul.

But meditation is impossible amid distractions. Solitude is the only proper atmosphere in which it can breathe. Nowhere else do we hear the silent whisperings of the divine Spirit to the soul. For what is meditation? It is the careful consideration of the truths and facts of the Christian religion in such a way that these truths and facts may impress themselves equally upon imagination, reason, heart and will. They cannot do so unless these faculties are free from the preoccupation with things which are in their nature hostile to the supernatural. In order that the spiritual element may become in us the rule, the direction and the motive of action, the material, as the guiding motive of our actions, must first be effaced or consumed. To live amid worldliness, to be occupied by the world is to be moved by the world. This has been the verdict of all truly great minds. They hold, with the venerable Pontiff, whose words we have cited before, that he who neglects meditation has built, not on rock, but upon sandy foundation of human knowledge and worldly wisdom, and all his labor is but a bringing together of a heap of stones. The Church herself demands from the candidates for holy orders that they vow to devote themselves to the meditation of the law of the Lord, "ut in lege tua die ac nocte meditantes, quod legerint,

credant."[1] Listen, however, to the beautiful and inspired words of the royal Psalmist: "Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners. . . . But his will is in the law of the Lord, and on His law he shall meditate day and night. And he shall be planted like a tree which is planted near the running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper."[2] Here the leaves do not scatter; there is no scorching heat to wither nor biting cold to kill them. The soul has escaped the earthly changes and lives in perennial spring, the prelude to eternal happiness. "They who taste Me shall hunger still; they who drink of Me shall thirst anew." He who loves the eternal truth cannot grow weary of, or be satiated with its contemplation. It opens forever new springs and awakens fresh desires for its beneficent action upon the soul of him who has once tasted the sweetness thereof. Hence it is, that, as St. Thomas of Aquin teaches, meditation becomes the source of devotion, and the greater the science of him who meditates, the greater is also his devotion if he turn his knowledge to God.[3]

It is a law of life, both in nature and in grace, that, the more a man turns away from the sensible and material, the more powerful becomes in him the spiritual element. Renunciation of earthly attachments produces a proportionate increase of elevation in the knowledge and love of spiritual and divine things. "If thou knewest how to empty thyself of the creature," says Thomas a Kempis, "how gladly God would dwell in and speak to thee." For thus speaks the Lord: "If you hear my voice, and open to me your door, I shall open to you and let you enter and we shall sup together."[4] All the consolation which man seeks in exterior things, remains exterior and does not touch the inner life of the soul. It is only God's word which fructifies there,

1 Pontif. Rom. De Ordinat. Presbyt. 2 Ps i, 1–4.

3 Si scientiam et quamcumque perfectionem homo perfecte Deo subdat, ex hoc ipso devotio augetur. *Summ.* II, II, q. 82, a 3, ad 3.

4 Apoc. iii, 19.

because it proceeds from the divine spirit. The words addressed to Mary: "Behold the Master is here and calls thee" are also addressed to us, and God desires that we should sit at His feet and listen to the words which He would speak to our soul "miris multisque modis" as St. Augustine says.

To love God we have only to know Him. But to know Him we have to study Him. The soul of the priest who does not occupy himself with this study in meditation is like ground which abounds in weeds and noxious growth, useless and dangerous products occupying the soil which might grow celestial fruit. No recollection, no sincerity, no warmth. The salt of the earth has become tasteless; the treasures concealed in the ground are lost for want of one to enter in and bring them forth. His external activity is only glitter and show; empty form without lasting life. He is "sounding brass and tinkling cymbals." The gold of his sanctuary is darkened and has lost its color; scattered in the streets lie the stones of the Holy of Holies[1] whose deputed guardian he is, and instead of serving unto edification, they become stones of scandal to the faithful. To him are addressed the words of the Apocalypse: "Thou sayest: I am rich and made wealthy, and I have need of nothing; and thou knowest not that thou art wretched and miserable, and poor and blind and naked. I counsel Thee to buy *of me* gold tried in the fire." (Chap. iii, 17, 18.)

Where is the remedy? St. Alphonsus gives us the answer: He who does not meditate, hardly knows his faith; hardly realizes the danger he is in to lose God's grace; neither knows the means to overcome temptation nor the necessity of prayer. He who does not pray cannot conquer the enemy.[2] Science itself is powerless to awaken the soul to the realization of truth unless God illuminates it by His own presence. "Legant," says St. Augustine,[3] "et intelligent, non lege atque doctrina insonante forinsecus, sed interna et occulta, mirabili et ineffabili potestate operari Deum in cordibus hominum."

1 Lament. iv, 1. 2 Eserciz. al clero, Istr. V. 2.
3 De Gratia Christ. c. xxiv.

Hence it is that we frequently meet with men of subordinate position in society who yet surprise us by the superior penetration which they possess in spiritual matters which is far more sure and exact in its judgments regarding the activity of the soul life, than that of the most erudite psychologist. It is meditation in retirement which sharpens their inward vision; and in presence or at the foot of the cross, though it be foolishness to the world, they learn true wisdom which enlighteneth every man coming into the world. Meditation makes the interior man; and meditation is possible only to him who knows how to withdraw himself from the world.

(*From Dr. Hettinger's "Timotheus" with special copyright of translation.*)

A COMPEND OF MORAL THEOLOGY IN VERSE.

DE RESTITUTIONE.

37.—*De restitutione, collectanea.*

Si certi damni tu incertus es auctor, an alter,
Proque tuis furi si res ostendis alius,
Redde; at non, alii si sit tua culpa tributa,
Ni signo externo efficies tribuatur ut illi.
Redde necaturo domino, ne te necet, ensem;
At nunquam, ne tu moriare, necare juvabis.
Quidquid justitia praestas, nihil accipe fructi.
Ut sileas dedit, aut dare fur tibi praemia spondet?
Accipe, si reticere licet dare et ille tenetur.
Quae sic promittis, vel morte silentia serva,
Aut quae fracta queant in publica vergere damna.
Si inquirit judex, noli restringere mente;
Damnandum insontem, sons quando probetur, Aquinas
Autumat; at negitant alii; Ligorius haeret.
Si minor es; data nec merces, tua damna rependat
Mandans; sed multi inficiant, ni ad crimen adegit.

38.—*De restitutione ob malam publicorum munerum distributionem.*

Nil tibi debet tibi si merenti
Publica haud donat bona distributor;
Damna, sed quando dabit immerenti
Publica reddet;
Si minus digno dedit, inde nata
Damna non debet; nisi pacta fregit
Iura certantum, meritis negando
Victa bravia.

39.—*De restitutione rei a vinculis aufugientis.*

Dum sine caede, reus fugiat vel vincla refringens,
Poenam etiam custos si luet inde suam.

40.—*Quot modis cesset aut differatur restitutionis debitum.*

Donans, componens, capiens, praescriptio tollit
Debita; tardat opus, cessio, damna, bonum.

41.—*Conditiones ad ratam et licitam compensationem.*

Certe ex justitia debes; tua tantaque prendam,
Ni nocet; idque scies; haec via sola manet.

42.—*Conditiones ad rite praescribendum.*

Res apta, apta fides, titulus, possessio, tempus
Adsit, et accedet res aliena tuae.
Publica, continua, et possessio certa et herilis,
Nec turbata unquam, sola juvare potest.
Nec juvat haec, haeres, te, ex asse et proxime, furis,
Illius in terris nam geris usque vices.
Maiorum fidei dubius praescribere possis,
Nam mala cuique nocet, nonnisi certa fides.

43.—*Quando excursor a restitutione famae.*

Nil teneor, nota si vetus est, vulgata, remissa;
Reddere si nequeo, si data fama fuit.

DE SACRAMENTIS.

44.—*Spicilegium de Sacramentis in genere.*

Sacramenta cave simules; atque illa ministrans
Si facere intendis, quod Christi Ecclesia, constant;

Nuptus ut haeretic (dum rite ea tradat) et Ordo.
Septennis? satus haeretico est? moriturve? parensque
Ethnica consentit? licet hunc lustrare. Nec ante
Mystam hoc aget laicus; parochus sed proprius, aede,
Fonte sacris, hornisque oleis. Sponsore novato,
Chrisma manu usque lini, sacret usque et Praesul oliva.
Da puero et tardo panem morientibus almum,
Nec tacite, nec nocte ferens, nec vertice opertus.
Pastus edis licite hunc moriens vel scandala vitans,
Ne mala tractetur, libatio ut integra fiat.
Pro Turca, at nunquam pro scisso orabis in ista;
Gossipinas vestes consume, ex canabe pallas
Conde; potestatis stola nunquam in signa feratur.
De more attingas calicem patinamve sacrandus;
Ungeris impune ante annos, stata tempora et extra,
Nec sine labe gravi scenis post turpibus adstas.
Quorum opus, extremo moriturus trade periclo
Sacramenta, gravi sic det discrimina pastor.

45.—*Peccata sacerdotis indigne sacrificantis.*

Sons sacrat, estque dapem, sontique sibi ipse ministrat;
Quatuor hinc culpas presbyter iste patrat.

46.—*Conditiones, ut frangatur jejunium naturale ante Eucharistiam.*

Sumo cibum externum, ratione modoque ciborum,
Jure igitur mensa pellor ab angelica.

47.—*Sacramenti Extremae Unctionis effectus.*

Debita, relliquias aufert, dat robora, sanat;
Ultima quae infirmis Unctio sancta datur.

DE MATRIMONIO.

48.—*De Sponsalibus.*

Septennes, habiles spondent juga libera utrinque;
Vota hos, juris obex, sponsio prima ligant.
Dissensus, votum, nuptus, mutatio, crimen,
Pacta, iter, hora, et obex foedera sponsa secant.
Si nocet, ipse tuam rugam sponso edere debes,
Conjugium et quidquid non sinit esse ratum.

49.—*Quando fictus promissor sponsalium non tenetur ducere violatam.*

Signa dedi; ipsa negat; sequerentur scandala; finxit;
Ducere corruptam non ligor ergo parem.

50.—*Nonnulla de consensu ad nuptias; et divortio.*

Vis, furor, ebrietas consensum tollit et error,
Cessaque conditio, pavor extra injectus inique.
Intimus, in praesens, expressus, liber, utrinque
Me jugat adsensus sponso. Quid distrahet illo?
Maechus, et haereticus, saevus, mihi scandala ponit;
Possum; at eum voto damnoque repellere cogor,
Ni venia, assensus, par culpa excuset et error;
Si volo, si voveo, voveat, vel si usque recusem.

51.—*Nonnulla de parochi praesentia.*

Invitus parochus rato et adstat nuptibus. Adsit
Corpore, mente. Sacerdotem sibi surroget absens.
Et sat ei titulus vacuus, communis et error.
Carceris, aut claustri, parochus nec militis adstet.
Nil juvat ad nuptum parochi praesumpta facultas.

52.—*Item.*

Ni damna obveniant, parochus non jungat iniquos;
At sceleri innubens fors patrat usque scelus.

53.—*Impedimenta matrimonii naturalia et ecclesiastica.*

Errans, invitus, pater, infans, nuptus et impos
Si nubant, vinclum natura vel ipsa refringit.
Proximitas, votum, cognatio, crimen, honestas,
Disparitas cultus; haec sunt quae Papa resolvit.
Nubat ut incassum impubes Ecclesia cavit.

54.—*Conditiones ut contrahatur impedimentum criminis. Ex homicidio cum conspiratione.*

Conspirant ambo ad nuptum; et mors evenit inde;
Primaque constabant; ergo altera foedera nulla.

Ex homicidio cum adulterio.

Ad nuptum occidunt, perfectus adulter uterque;
Primaque constabant; ergo altera foedera nulla.

Ex adulterio cum promissione matrimonii.

Sponsio, adulterium steterant thalamo integra eodem ;
Primaqua constabant ; ergo altera foedera nulla.

Ex adulterio cum attentione matrimonii.

Vivo alio attentant, perfectus adulter uterque ;
Primaque constabant ; ergo altera foedera nulla.

55.—*Conditiones ut contrahatur spiritualis cognatio inter patrinum et susceptum.*

Sponsor ablutus, ratione compos
Publico, accitus, valido lavacro
Tangat, et lotum sibi copulabit ;
Desit et error.

56.—*Conditiones ut constent nuptiae per procuratorem.*

Iste mandatum speciale profert,
Sufficit nullum, neque jussa migrat ;
Nuptiae constant, modo sit jubentis
Firma voluntas.

57.—*Quando dissolvatur matrimonium per conversionem unius conjugis ad Fidem Christi.*

Conjux fidelis deserat ethnicum,
Novoque nuptu vincula dirimat
Priora, si detrectet alter
Admonitus juga ferre Christi.

58.—*Facultas statum meliorem eligendi post nuptias.*

Post actum a nuptu, qua qua ratione, bimestre,
Copula ni fuerit, vel bene claustra petes.
Copula si fuerit vi extorta, bimestre sed intra,
Claustra et inire potes, nubere at ille nequit.

59.—*Adnotanda circa dispensationes ad matrimonium inter cognatos.*

Nubendi veniam cum sponso incesta petendo
Pande, nec hanc repetes turpia facta novans.
Post veniam, at nondum applicitam, si incesta patrabis
Prima, tibi veniam scito necesse novam.
Illicita, aut vana haec, si tramitis imparis unum
Petro aperis, tacito proximiore gradu.

60.—*Conditiones ut Episcopus possit dispensare super impedimento dirimente, post nuptias.*

Ritus, damna, fides bona, Petri absentia, nuptis
Vincla ut operta queat solvere Praesul, agent.

DE POENITENTIAE SACRAMENTO.

61.—*Impedientia absolutionem poenitentis confessi.*

Furta, odia et ruditas, occasio, scandala, nexa
Culpa vetat fassos absoluisse reos.

62.—*De schedula Eucharistiae receptae.*

Si testis referenda patri est, in paschate fassis
Etsi non solvis crimina, trade schedam.

63.—*Excommunicationes 12 Papae specialiter reservatae, digestae eodem ordine ac in Bulla "Apostolicae sedis" IVid. Oct. 1869; aliaeque tres alias et specialiter reservatae; et duo peccata etiam specialiter, at sine censura, reservata.*

Servantur Papae, ut parcat, specialiter ista;
Haeresis, et lecta haec, schisma, appellatio, caedes,
Sacra fora impediens, laicisque adducere cogens,
Acta Petri exposcens vexari, falsaque signans,
Complicem et absolvens, bona sacra, aut jura potiti.
Plebe aut Rege datus Praesul; qui hunc ingerit, audit.
At sacer, insimulans, non est, pia donaque captans.

Vel uberius et clarius.

Haeresis, haereseosque favor, librique tuentis
Lectio; schisma; Petro ad synodum appellatio ab ipso;
Legatum exturbans; dicendi huic jura coercens;
Ad Laicumque forum cogens adducere; leges
Condens, unde gemat constricta Ecclesia; Petri
Acta petens, Praetor premat; edens, falsaque signans;
Complicem et absolvens; sacra praedia adortus et urbes.

Excommunicationes 17 Papae generaliter reservatae, enumeratae eodem ordine quo in Bulla "Apostolicae Sedis" et aliae, ex cad. Bulla, et item aliae ex C. Tridentino.

Sunt servata Petro non specialiter;
Jam damnata docens, verbera, praelia,

Sectae, perfugium, claustraque proterens,
Simon, lucra duo, suasio, porrigens,
Furans, impliciti crimine perfidis;
Parcens; ex synodo vel sacra possidens.

Vel magis explicate, si cui libuerit.

Clavibus, at late, servantur et ista supremis;
Dogmata abacta docens jam Petri anathemate; clerum
Percutiens; privata gerens certamina; sectae;
Perfugium violans, matrum aut conventa, virûmque;
Aeré Simon sacra emens bona; fidens; claustraq. vendens.
Gratia, missa subacta lucro; qui cedere suadet
Pontificem regno; monachus sacra ultima praebens
Sponte; et sponte trahens Romae sancta ossa sepulchris;
Se a Papa abscissi sceleri addens; clericus illi
Sponte sciensque sacris mixtus; peccata resolvens
Prima reposta Petro; ex synodo bona sacra prehendens.

Excommunicationes 3 Episcopis reservatae ipso ordine praedictae Bullae.

Conjugium monachi, Praesulque absolvat abortum,
Quosq. usum falsi meritos anathemate fixit.

Vel brevius.

Copulam, abortum, usum falsi vel Mitra resolvat.

Excommunicationes 5 nemini reservatae, enunciatae eodem ordine quo in Bulla "Apostolicae Sedis"; aliaeque 3 ex C. Trid.

Auctor humandi, agitans, sacra vendens, qui tacet, edit;
Ex synodo, rapiens, ad nuptum claustraque cogens;
Hi quoque scinduntur, sed poenam quisque remittit.

Vel clarius

Sit sacer, sacrum tumulare mandans,
Judices laedens, bona sancta vendens,
Qui tacet turpem, sacra scripta cudens
Sponte; Tridenti
Jure, qui taedas sociare cogit
Praetor, aut urget retrahitque claustris
Quisquis; aut raptor. Tamen hisce poenam
Quisque redonat.

Suspensiones 7 Papae reservatae, eodem ordine ac in Bulla "Apostolicae Sedis"; aliaeque 9 ex Conc. Tridentino.

Illecto excipiens procerum suspenditur Ordo
Jure Ducem; isque sacrans inopem, haud propriumque, professum
Vel nondum; ejectusque; ab scisso, et in Urbe male unctus.
Ex synodo, haud proprius parochus connubia jungens;
Per saltum ordinibus, luctu, haud proprioque sacratus
Praesule; et hic alienum ungens, Titularis et Abbas.
Pontificis sacra agens alibi; moecha hospite, surdus.
Septem prima Petrus; lituus postrema resolvit.

Interdicta 2, alterum Papae speciliter, alterum Episcopis ex praedicta Bulla reservata; et duo ex Conc. Trid. reservata nemini.

Aula patrum, appellans synodum, interdicitur; aede
Sacra litans vetita; absentem, de lege Tridenti,
Metropolita tacens; luctu Chorus ungere mandans.
Papa prius solvit; quisque haec duo; mitra secundum.

64.—*Promissa facienda ab emptoribus rerum Ecclesiae, ut absolvantur.*

Emptores rerum promittant ista sacrarum;
Servabo ad nutum; jussis parebo; geramque
Utile opus; complebo onera, ac de functibus empti
Subveniam dominis; haeredes charta monebit.
Addat et his fructus emptor, se solvere censum,
Neve redempturum, qua qua vel lege sinatur;
Spondeat et dominum indemnem fore, quisque redemit.
Det lucra Pastori, et moneat, bona sacra revendens.
Post haec his cunctis peccata resolve, sacerdos.

DE SACRO ORDINE ET BENEFICIIS.

65.—*Quos possit Episcopus sacris initiare.*

Provisus, famulans, degens, satus illius Urbe
Pastori subsunt; hosque sacrare potest.

66.—*Spicilegium de Beneficiis.*

Clerice, te, laicumve, os, aedificatio, fundus,
Patronum statuunt benefacti. Huic clericus, expers

Vincli, neve nothus, coelebs, mente aptus et annis
Eligor a coetu, praesentor, Episcope, confers.
Utilitas, opus et meritum mihi plurima spondent.
Incassum acciperem, si nolim clericus esse.
Do, tegor, oro, habito, nisi amor vetet, utile, jussum
Ac opus. Hoc privat mors, lex, sententia, vel si
Liber Pastori, acceptante resigno patrono.
Si nego, quod superest, pars me vigesima damnat.

DE RELIGIOSIS ET DE CENSURIS.

67.—*Causae suspendentes Clausuram Monialium.*
Clausuram tollunt ignes, epidemia, lepra ;
Diluvium, aggrediens turba, ruensque domus.

68.—*De peculio regularium.*
Ex venia, ad nutum, modicus quoque nummus in arca
Sit sibi communi ; pauperiemque coles.

69.—*Dotes Abbatissae eligendae.*
Surda, notha, et vidua, et coeca excludatur ; et annos
Ante quater deno vixerit, octo domi.

70.—*Conditiones ut licite feratur censura.*
Scribe, mone, trade exemplum, dic nomina, causas ;
Et sic censuras tu bene ferre potes.

71.—*Subjectum censurae.*
Censuris subeat lotus, sons, subditus, audax ;
Rex primam, Praesulque alias, puer effugit omnes.
Claustra premens subit hic ; tolerans rex praelia, furans.

72.—*Bona quae aufert Excommunicatio.*
Vox, sacra, vota, chorus, fora, praedia, crypta, potestas,
Gratiae, et exciso civilia jura negantur.

73.—*Bona quae tollit Interdictum.*
Sacra, Choros, tumulum interdictum tollit ; at undam,
Chrisma, cibumque aegris, veniam, nuptumque relinquit
Et tacitos ritus. Christi festa omnia reddit
Mensa, ortus, Paschae, Concepta, Assumptaque Mater.

74.—*Causae excusantes a censura ob clerici percussionem.*
Si errans, meque tuens, si verbero turpia agentem,
Extorrem aut monachum, non ego scissus ero.

75.—*Quos possit Episcopus absolvere a censura ob percussionem clerici.*

Impos, convivens, custos, occulta, levisque
Pastori absolvenda datur percussio mystae.

DE IRREGULARITATE.

76.—*Clericus sine his dotibus est irregularis ex defectu.*

Sit lenis, liber, par annis, corpore, mente;
Non nothus, aut bigamus, nec mala fama notet.

77.—*Ex defectu lenitatis sunt Irregulares.*

Non lenis, capitis damnans, nec clericus urens,
Bellaque justa ultroque ferens, si interficit ipse.

78.—*Homicidium inducens irregularitatem ex delicto.*

Cum neco (ni casu aut tutamine) ab ordine trudor,
Vel temere et dubie; et mutilans re, sponte et inique.
Si Petrum occido pro Paulo, et pellor ab aris.
Iussu id agens, erro? jussor non pellitur illis.

79.—*Irregularitatus ex mala administratione baptismi, vel iteratione.*

Levita injussus lustrans solemniter unda,
Ordinibus (laicus non ita) ineptus erit.
Dans iterum, accipiens, fit ineptus acolythus adstans,
Quisque et ab haeretico sancta lavacra capit.

80.—*Irregularitas ex mala ordinis susceptione; et dispensatio super irregularitatibus.*

Ordines furtim, thalamoque carpens
Inscio, aut binos simul; et ministrans
Clericus sacris sibi denegatis,
Fiet ineptus.
At reos omnes, nisi mortis aptat
Praesul occultos, bigamos, nothosque.
Votaque hos; solvit minus unda lenem.
Et scelus omne.

81.—*Quando Ignorantia excuset ab irregularitate.*

Pulsos defectu haud inscitia comparat aris;
Sat juvat haec pulsos crimine, deme necem.

82.—*Enumeratio irregularium ex delicto.*

Ordine, censura, nece, clade, novamine, fonte
Qui reus, et sacris semper ineptus erit.

83.—*Enumeratio Infamium ex Iure.*

Qui foeneratur, peierat, enecat,
Pugnax, adortus, transfuga, adulterans,
Si noti, et infames, patrique
Arma parans, sodomita, raptor.

(*Finis.*)

THE SOURCE OF CIVIL AUTHORITY.

IT is said by some that we have at last reached a stage in our career of pseudo-progress which may well cause the sober and reflective to shudder at the abyss that is slowly but unmistakeably displaying the awful hideousness of its depths. Almost every conservative element has been eliminated from our ordinary social existence. Every curb and restraint is being cut away by theorist after theorist, in their hot and inconsiderate pursuit after ever fresh novelties for our civil condition. We have made, it is true, mechanical advances in a pre-eminent degree: but what other betterment can we claim? None. In some respects we have, so far retrogressed that our mechanism, which should be an unparelled boon and an unlimited temporal blessing, is well nigh a bitter curse, and threatens, to become, in the near future, a giant scourge to the nations. We have followed in this now closing nineteenth century, an unilateral development which, like all one-sidedness of every order, necessarily tends to topple on the heads of its enthusiastic constructors. Material well-being, with us, is worshipped by the fortunate and favored as a god, while it is hated and envied by the needy or greedy millions as a pestilential demon, a cruel and ferocious oppressor.

It is no use longer to flout those who declaim over the impending catastrophe as croakers and alarmists. It is worse

than idle to dub them harbingers of ill omen and prophets of evil. The storm-cloud is ominously visible above our narrow horizon. Without valid or rational contradiction it is now asserted, on every hand, that our social organization is most wofully disordered. The symptoms and forces of its disruption are manifest and actively at work in their full sphere. *Can they be stayed?*

This is the puzzle at present, exercising alike the ingenuity of the statesman, the science of the political economist, the meditation of the philosopher, and the knowledge and solicitude of the theologian. The statesman finds his shifts and balancings of power defied by the outward situation. He is obliged to have recourse, once more, to primitive club-law in order to maintain even a delusive and feverish quiet for a season. The civil tribunals for the adjustment of social difficulties are found too often inadequate to the new requirements present before them.

The political economist stands bewildered on seeing all his fine-spun theories set at nought. His statistics, which would fain show a progressing world, are all upset in the face of the alarming discontent and unconcealed misery that, from time to time, show head and make themselves terrifically audible. He, even himself, begins to doubt the validity of his cardinal dogma—*the all-atoning law of averages.*

The philosopher, as we have him in our age, proffers us no more solace. He is now, generally, a psychologist totally devoted to and absorbed by his mental abstractions. But this work-a-day world is neither an abstraction nor a generalization. It is a very palpable and stern fact of concretes.

Formulas, philosophical or scientific, will not soothe the pangs of hunger; nor still the mad impulses of irate feelings. It must not from this be concluded that genuine philosophy can contribute nothing toward that enlightenment so indispensable to rulers and law-givers on whom it is directly incumbent to provide the proper remedies for the existing social gangrenes. True philosophy, it is readily confessed, holds, hidden within its treasure-vaults, the secrets of sterling statesmanship and many of the more precious principles that

underlie the social superstructure. By them our present entanglements could be accurately gauged and readily disentangled. But the intelligence of mankind turns away, led by its noble, inborn instinct, from the hollow hallucinations of misty psychology, as from a cruel mockery of urgent needs.

Thus neither civil polity, political economy, nor secular philosophy—the three great suppositious founts of mundane wisdom—can throw the smallest ray of light into the tempestuous murkiness which now so drearily envelops the civilized world. The reason why these three highly prized human sciences—polity, economy, and philosophy—cannot furnish the demanded alleviation, or suggest even a slight improvement in our chaotic civil troubles, is that they take no account of anything in our existence other than the visible, external, material; which is to overlook and contemn the major and incomparably more efficient agencies that energize the complex whole we name civilization. Expediency, the flower of statemanship; intangible averages, the boast of economy; and divinized humanity, the golden phantasmagoria of psychology; these are gossamer of a summer dawn before the loud tempest of domestic, social, and political unquiet that is raging over the sea of humanity and stirring it up from its profoundest depths.

All the convulsions and political ills of life, at every period in the world's history, can be traced up, by the skilled, trained eye of the moral philospher, to one fatal well-spring of woe—Atheism. It is a treacherous quick-sand—smooth and solid in the sunshine and calm; but most unreliable and sure to give way in the season of dire need and the moment of direct pressure. Rulers have been atheists in their laws and measures. People have been atheists in their demands and vindictiveness. And in consequence the same awful blight fell, witheringly, on the one class and the other. Fierce resolutions and savage bloodshed alike extinguished dynasties and enslaved nations. We rarely concern ourselves with the experiences of history; or learn therefrom the useful lessons we might. Unhappily, and yet in some respects happily too,

each living generation is too self-absorbed to heed the dying sighs, or catch the last idle regrets of its predecessors. As we will neither correct ourselves through the example nor learn from the woes of the past, the eyes of the living age must by every means be turned toward those ever enduring principles of right and justice which can supply us ample sufficiency of wise guidance without external aid. These could have also saved the erring generations of the bygone from those crimes and shortcomings by which we chiefly distinguish them, had they not forgotten their salutary wisdom. Hence it is the Christian moralist alone, and not the politician, nor the economist, nor the scientist, who can and must recall far wandered man from his multiple errancy and direct him to the open highway, along which only he can continue his course with moderate success and in practical safety.

From the watch-tower of the Lord, whereon he is providentially set, our holy Father Leo XIII, has sounded, timely, the sacred trumpet of high counsel to all the tribes and tongues and nations of the earth. Verily the Encyclical "Novarum Rerum" was a bugle-blast that suddenly startled the sleek sciolists and mellifluous braggarts of this overmuch lauded age. Its echoing—for through the vast of heaven and earth it rung—is not yet dead, nor like to die. Will we heed its warning and its lesson? We are face to face with a new era—new in all its ways—and countless untried endeavors. Trusts and combines amongst capitalists; unions and associations among workingmen; abysmal avarice on the one hand, mountainous grievances on the other, with sensualistic irreligion pervading both ranks and classes, present to the discriminating eye of contemplation no romantic nor pleasing prospect on which it would desire to dwell. These certainly forbode, or more correctly are, revolutions, social agonies, entirely *new things*.

What bodes most gloomily over the young brightness of the yet amorphous coming era is the diversity of view concerning the powers and scope of civil government, which now dominates the minds and colors the policies of men. Some would exalt the State even into the throne of God Most High;

and give into its hands terrestrial omnipotence. Other some would reduce it to the slight consistence of a toy-fabric to be made or unmade at the whim or transient humor of the fickle multitude. Neither theory needs detain us a single instant. Both are extreme, extravagant, irrational, false. And yet either has no insignificant following; no lack of ardent advocacy. Direct refutation of these idiosyncratic hypotheses is neither possible—for their bases are pure hallucinations; nor desirable—for fanaticisms are not extirpated or even allayed by the most thorough refutation. Like all other mental phantasms, that, from period to period, mysteriously possessed themselves of some portion of the human family, the best antidote against the fetid poison is the forceful presentation of the truth gainsaid, in all its magic vigor and calm majesty. Nor is this so facile of application as could well be desired; owing to the bickering subdivisions of theological opinion in this most important and primary concern of civil polity. This clashing of opinions, however, is a drawback rather apparent than real.

Three distinct and intelligible propositions embracing these diverse doctrines of the true origin and compass of civil authority can be readily framed. First. The functions of civil government are wholly confined to police-duty; its rights and its powers are derived from and limited by the necessities of social existence. Second. The powers, functions, and rights of civil government are derived directly from the people who can constitute, within the dictates of prudence, its powers and construct its modes to suit themselves. Third. The rights, scope, and powers of civil government are bestowed by God on whatever form of social organization the people see well, in some way, to sanction and adopt. All three of these propositions, it will easily be perceived, agree entirely as to the object of civil government—the public good, the general welfare and safety. Practically then they would be identical were that "public good" a fixed and immutable quantity. But since it is variable and subject to the mutations of time and manners it is necessary to determine the relative merits of these three propositions apart from all

views of what composes "public good" and each on its own inherent consistence, and comprehensiveness. The advocacy of either opinion is not to be accounted heterodox, for theologians of avowed eminence and known ability have championed each. In the absence of an infallible determination by the Church, that liberty, which is accorded all opinions, must likewise extend and prevail here. But this does not preclude us from discussing their relative claims; nor from the effort to find by investigation which opinion best comports with social exigencies and the behests of right reason.

Disclaiming, totally, all dogmatism and exclusiveness in the premises we dare be known to assert that the third is the opinion most simple, satisfactory, consistent and reasonable. It will more than compensate the labor to establish this. A sound theory is far-reaching in the ways of knowledge and practical good, just as an unsound one is prolific in error and manifold wrong-doing. As this subject ranges strictly within the province of reason, it would be following a bad precedent—too common by far with the living race of publicists—to adduce some authority or another, as they invariably do, to upstay the theory. In discussions purely of science, authority, no matter how respectable, or how in other respects it should be deferred to, can avail only to the length that its reasoning on the special subject is found sound and valid, and its arguments better than any that can be devised. Otherwise it will not convince us or shut our mouths.

The votaries of these several opinions regarding the origin of civil power all quote, as wholly in their own behalf, the words of St. Paul: "for there is no power but from God: and all those that are, are ordained by God." (Rom. Chap. xiii, Ver. 1.) But the differing exegeses of this text leave us unsuccored in the precise quandary from which we would escape. The text does not so much determine the origin of civil government as it does the obedience due it, and the motive thereof. Our present question lies away back of this, for all Catholics are of one mind as to the obligation of obeying the powers that be. We are forced, therefore, to analyze and resolve the difficulty by the unaided light of reason alone.

The first opinion which derives from and limits the powers and rights of civil authority by the necessities of society can hardly be called—in the proper sense of the words—a theory of the origin of civil government. What sort of quiddity are those necessities? Are they universally present and identically the same? Cannot they be made, unmade, altered, recast and so forth *ad infinitum*? And if there be any fixed axiom of reason it is this: *that nothing can beget or originate itself.* It must be said then, of this first opinion of the origin of civil government that it is not so much a theory at all as it is a precept of practical wisdom to guide us in determining and prescribing the scope of governmental powers and rights. That this is indispensable to the welfare of man the history of the world unmistakably declares. Governments of every form have encroached more and more on personal and private liberty and rights until by steady emaciation, they finally suppressed them *in toto.* The harshest domination the world ever groaned under and endured, began in the boldest freedom and ended in the most abject thraldom. Look at the strong tendency to *centralization* now so perceptible, even in our own Republic. Its trend is steadfastly along the self-same pathway that all absolutism has trodden. It is the fruition of mature civil prudence to regard the government as nothing more than the grand police functionary of civil life. But, at the same time, it is neither rational nor wise to claim that its powers are derived from social necessities: for, as the poet has it: "necessity is the tyrant's plea;" and is most readily transformed into the servile tool of unholy ambition and lust of power. What tyranny has ever burdened the backs and tortured the souls of men that did not plead in its own vindication—necessity? It is and has been most commonly a base hypocritical pretext, varnished over with crocodile tears. And so, while we most heartily applaud and defend the political wisdom and keen foresight of those minimizers and limiters of governmental rights and powers, we as thoroughly disclaim all solidarity with their theory of social necessity as the source of civic functions, for it is a theory both perilous and utterly untenable in reason.

This narrows the strife of opinions to two—those who derive governmental rights and powers fully and directly from the people; and those who derive them, as well as all other rights and powers, from God. Thus simplified it becomes a plain question of philosophy.

It is evident that before man can transfer his rights and delegate his powers he must be the unequivocal owner and possessor of some such properties and attributes. Has man, then, any power or any right in the world? Hear what Brownson has to say of these rights. "Hence it follows that we have duties but no rights before God, as asserted by that noble Christian orator and philospher, the lamented Donoso Cortès, and that what are called the rights of man are the rights of God, and therefore sacred and inviolable, which all men—kings and kaisers, peoples and states, aristocracies and democracies—are bound to respect, protect and defend, against whoever would invade them." (Refutation of Atheism, Chap. xiv.) We are not ignorant that this doctrine has been assailed and attempts made, but not with success, to confute the conclusion of Brownson. It is no confutation to assert that man has rights which God will respect. Certainly he has such rights. But this is not the question now. Whose rights are those which man holds and God respects? Are they God's or man's? Not man's; for God created and endowed man with all he has and contains. Hence He owns man and all his belongings immeasurably. To refute the position of Cortès, as upheld by Brownson, it would be necessary to show either that God did not create man at all, or that man, from some source external to God and His creation, added to and completed his own endowments. The impossibility of such a refutation is too manifest to need comment. What has been said of man's rights will apply with equal virtue and point to man's powers. Man has no power in the literal sense of the term. Had he power he would be a *first cause*. But man in all his works is, by the universal avowment of reason, only a secondary cause. Man, therefore, has SKILL which is shown chiefly in the wise combination of pre-existing powers harmoniously with the

laws of their ordination; but he has no power properly so called. This skill—the only similitude of power man possesses—is not transferable; for it is a personal and inalienable attribute. Hence neither civil government, nor anything else, can derive its rights and powers from the people. Thus the proper view of a man, which Christian philosophy presents, dissipates this fallacious, though popular, theory of the derivation of civil rights and powers.

Moreover it is impossible, without linking sense to absurdity, to reconcile this theory with the practical operations of government in modern times. In order to force a reconcilement a thousand and one postulates have to be violently assumed. For if the people confer the powers they do so with full, or, at least some assent. But in these days all civilized lands are grouped into factions or parties. It is insanity of an extreme kind to pretend that the defeated party, boiling with factious animosities, ever, in any wise, consent to confer on its successful rival any other thing than its undying hate and malediction. This would leave our governments almost in moiety, mere usurpations and tyrannies; despite the fictitious acquiescences conjured up by the votaries of the theory which paints civil government as a congeries of individual right and powers.

Again, this theory of the popular source of government leads irresistibly to that false *democratism* whose goal, ultimately, must be the much to be dreaded plague of anarchy. For if the people bestow all the rights and powers of government, it is manifest that they can modify or enlarge them to suit their blind wishes or variable whims. Hence State supremacy, State communism, or State passivity, as the people chose. This would make the popular will the *suprema lex*—a more monstrous and despotic axiom than the famed one of the absolutist: *l'état c'est moi.*

The last proposition—majority rule—with which the advocates of this view struggle hard to upstay their aerial edifice, is nothing better than a broken reed. It is, in other words, only a fruitless attempt to substitute brute force for an ethical principle in social life. A single extenuating word cannot,

then, be said on behalf of this second theory, for it has no practical excellence, as has the first, to condone its theoretic defects. It rules, animates and misleads the laboring classes of the world, while greedy autocratic individualism sways the capitalistic class. Hence the riots, and strikes, and lock-outs on the one hand; and on the other, the brutal barbarities of Pinkerton guards, ejectments and legislative corruptions, which now convulse between them our civilization, and threaten most menacingly its stability. There are people in the world, and not the least intelligent, thoughtless enough to attribute this social restlessness totally to our new conditions. They say that theory, right or wrong, has nothing whatever to do with it. A little observation and reflection on the usual concurrences of daily life should suffice to convince them of the very common-place truth: "*Theory is the circumstance of circumstances; the condition of conditions.*" Hence the vital importance of correct theory.

To demonstrate the high pre-eminence, both in truth and practical reasonableness, of the third theory—viz., that civil government derives all its rights and powers from God—we need but cursorily review the relations existing between the creation and its Creator. The Almighty called up all things from the void of night and nothing, and gave them their existence, order, qualities. These creatures then are wholly His, in minutest part as well as in grand total. He made, as part of this creation, man in differentiable families to work, through social life, up to an exalted destiny. As He has given to every grade of creatures, besides a fixed sphere and general laws, specific laws, natures, properties, ends, so has He likewise ordained and endowed society, by which is here understood humanity in its natural course of explication. Otherwise society would be a solitary anomaly in the universe, and, regarded as the handiwork of Omniscience, a thing totally beyond human credence. But the first and necessary condition of social existence is order: and order demands and implies, before all, the rights, laws and powers needful for the conservation of the individual in the integrity of his nature while dependent on the fellowship of his kind, as

well as all requisite laws and powers and rights for regulating the independence, guiding the actions, and governing the relations of various sorts in the communal life of society. All such powers and rights God its Creator must have—at its incipiency, for it is the *sine qua non* of its constitution—given society. This is indisputable to all except such as endeavor to prove that man, not God, organized social life. But of this vain endeavor we can make a quick end. It can be proved positively and negatively that society is of divine organization. In the Sacred Scriptures, where the creation of man, his privileges and dominion, are described, we have the positive proof so universally known that it is needless to transcribe it. Society is the fixed immutable state of mankind; and in this unique *immutability* we have the negative proof; for man can make nothing immutable. Hence society with all its rights and powers is of divine institution. The application of these rights and powers to the concerns of nations is what we call civil government; and therefore these rights and powers, which civil governments justly claim and rightly exercise, are the direct gift of God to society, of which the government is merely the agent and exponent. Hence, too, the powers and rights of government, in their own proper sphere and scope, are divine, not human. They are such, as far as legitimate, entirely regardless of the form or origin of the civic institution. The form, the complex, the visible shape or formal constitution of all civil governments—be they republican, monarchic, or mixed—is of purely human contrivance, and therefore, fully within the competency of the people to new-shape, or amend, according to their social wants and reasonable wishes. But they can neither add to nor take away from the essential powers and rights of civil authority. Such additions and diminutions as have from age to age, been attempted, have never yet failed to result disastrously for the experimenters.

To the theory thus demonstrated we can reconcile, with wondrous facility, those harassing anomalies that so perplex in either of the others. It makes order the *raison d'être* of civil government and gives it such, and only such, supple-

mental powers and negative rights as minister to the well-being of man in his domestic existence. It shows that the principles of civic polities are fixed yet flexible in their application. The support or dissent of party, in its eyes, invalidates no lawful measure. It completely cripples despotism and annuls despotic acts. The law of right and wrong is thereby made universally predominant. Natural right, and, in the Christian state, the higher Christian right become paramount. Those who hold that the constitutions of the different nations —not the written, which are hardly ever more than imperfect transcripts of the real, but the actual—are all providential, can easily reconcile their pet hypothesis with this theory. And above all it makes emphatically manifest that all social right and power, in the hands of individual or corporation is, and can be, nothing other than a trust. This single pregnant tenet properly inculcated would go far to subdue the spasmodic agonies of our frenzied world. Power and place and position are, falsely and almost universally, now held to be the private property of the possessor in the sense of full personal ownership. Such ownership man has not; nor can have from any human source. And yet how few of those exercising authority on earth have been able to distinguish, in fact between the man, who never under any condition or exigency loses, or can divest himself of his natural individuality, and the official functions and privileges which are not and cannot in any way be, individualized.

Absolutists and monarchists of every age, fashion and country are an inexhaustible theme, and deservedly so, for our tirades and oratorical reprehensions. They made civil power as far as in them lay, a strictly personal perquisite to the terrible affliction of some portion of the human race in some small section of time. The denunciation of all such is just, but vain. We have no call to travel abroad into far off, foreign lands; nor to dig up the smoldering tombs of buried tyrants for grinning skeletons on which to vent our burning fury. Had maledictions availed, even in little, the serpent-tooth of oppression had long since ceased to feast on human flesh. Human arrogance is no less, but more, aggressive with

ourselves than in the most benighted lands. Nowhere is official power—the same is true in some degree of all kinds of power—so much regarded, during the season of occupancy, a personal attribute as it is with us. "Bossism" dominates in all our public and in most of our private institutions. What is "bossism?" Bossism is sugar-coated absolutism, or masked autocracy: for, while in other less favored lands it wears a diadem and is armed with sword and gibbet, with us it dons a slouched hat and breathes ruin and starvation from its lips. This constitutes the sole portent of our otherwise unromantic age. For the well-fed, well-clad, well-taught world sees, with startled eye and unfeigned astonishment, the frenetic uprisings, as they are pleased to term them, of the toiling millions, empty of head, of heart, and of wallet, against autocrat and "boss" alike. They are uterine brothers, though the self-complacent world seems incognizant of the kinship. Both are immoderately supersensitive of their rights; and equally oblivious of their responsibilities.

This is the complex and involved sphinx riddle with which we are now confronted; and which we must, in this very generation, solve or perish. We must harmonize both those desperate elements in this flaming conflict. Errors and exaggerated theories have mutually embroiled them. Truth and correct theory must slowly prepare the way and gradually cool the heats. At the base, indeed, the strife arises from the ancient "bite in the head"—pride. Pride, whose torch is living fury, guides straightway to the house of death. A wicked and misleading guide it is, for it cries aloud to the thoughtless multitude: "Follow me. Better reign in hell than serve in heaven." Religion, the displaced guide, must be called back again to the council-board of statesmen from which she was rudely pushed away in the delirium of some insane hour by mad men. Under her mild and safe guidance we can, once more, laboriously reascend the dark descent and climb back to the way of peace and justice.

S. MONTANUS.

CONFERENCES.

CONCOMITANTIA IN THE BL. SACRAMENT.

In answering the query of a correspondent some time ago regarding the propriety of saying that "both the Father and the Holy Ghost" are contained in the Most Blessed Sacrament *per concomitantiam*, we had no idea of intimating that the three divine Persons were present under the eucharistic form in the same manner, that is to say, were *equally* concomitant. However, to avoid misconception, we gladly give room to the following communication from a learned reader, which observes the theological distinction with much precision:

"In reference to *Concomitantia* in your June number allow me to say that it would not be correct to say that the Father and the Holy Ghost are equally with the Son of God concomitant in the Holy Eucharist; for it is the Son of God that became man, not the Father nor the Holy Ghost. It is the Son of God, and not the Father or the Holy Ghost, who died on the cross for us. And since the Holy Eucharist is a memorial of these mysteries, in which *totus Christus* is received, it is equally proper that it is the Son and not the other divine Persons, that gives us His own Flesh and Blood.

"'Ad concomitantiam sacramentalem requiritur ut aliquid in unitate suppositi conjungatur cum termino formali conversionis et cum illo constituat vel pertineat ad idem suppositum.'—This is the mind of S. Thomas."

THE EXERCISE OF SACRED FUNCTIONS BY A PRIEST UNDER CENSURE.

It is an established canon that a cleric under censure incurs irregularity if he attempts to perform any office of his sacred Order. The question is sometimes asked whether such an ecclesiastic is absolutely debarred from taking part in any public function of the Church. Thus, to take a practical

case, a priest may be suspended for delinquency or by reason of some disagreement between his bishop and himself in matters of doctrine, or jurisdiction, or without any fault or real proof of delinquency, *ex informata conscientia*. In some instances it happens that the censure is not known to others or known in such a way as to attach to it no particular disgrace. We can easily imagine a priest so circumstanced to have at times good cause to take part in some public function or ceremony such as assisting at a marriage as authoritative witness or as a deacon or subdeacon, or to preach a sermon on some special occasions like funerals, dedications, etc. Can he assume these offices while under ecclesiastical censure without special permission of the ordinary and without incurring *irregularity*, according to the canonical law, which states: "Quilibet censura ligatus solemiter exercens functiones Ordinis sacri, incidit in irregularitatem ex delicto"?

The answer is that if the act performed is merely an act of *jurisdiction* and not strictly speaking an *actus Ordinis sacri*, no irregularity is incurred. This applies to the case of marriage celebrations where the priest does not give the nuptial blessing; hence in mixed marriages. It applies likewise to the office of preaching, as Gonella in his recent exposition "De Censuris Latæ Sententiæ" (Append. ii, pag. 191), expressly declares, "Irregularitatem minime incurrit censuratus, actum tantummodo jurisdictionis exercens: ex. gr. parochus matrimonio adsistens, vel Episcopus censuræ decretum ferens . . . neque exercens actum concionandi." He even admits the exercise of the office of sacred Orders, such as deaconship or subdeaconship, provided it be not done *solemniter*, that is in cases where the stole and maniple are required (Loc. cit.). In the same way St. Alphonsus (VII, 358) states that a cleric under censure is not thereby prevented from preaching, although he should, of course, have to refrain from doing so if his action were to give scandal.

"Incurrit tamen irregularitatem censuratus *sacramentaliter absolvens* . . . et qui non solum matrimonio assistit, sed etiam solemniter benedicit." (Gonella l. c.)

It is to be noted also that in no case is irregularity incurred

where the person performing the sacred act is in ignorance of the censure. If, for instance, a bishop who is under censure were to ordain a cleric, the latter would not incur irregularity in receiving Orders at the hands of the censured prelate, if the censure be secret; nor would he incur suspension after becoming aware of the fact, unless he exercised his sacred Order. In the same way a priest who says Mass in a church which is under interdict would not incur irregularity, if he happen not to know or advert to the fact of the censure attached to the place.

The reason of this limitation in the interpretation of penalty attached to the violation of censure is, that since irregularity is a punishment it is incurred only by reason of contempt of the censure, "irregularitas cum sit poena inducitur propter contemptum censuræ."

The faculty of absolving from irregularity is not implied in that of removing the censure, "sive quia irregularitas non est censura, sive quia relaxatio ab irregularitate difficilius conceditur quam a censura," except in times of a general jubilee indulgence.

BINATION IN CASE OF A VISITING PRIEST.

Qu. A priest has two places to attend, and is thus obliged to say two High Masses every Sunday and Holiday. When another priest who is on his vacation, comes to stop with him, must the visiting priest say one of the Masses? (Being on his vacation, the visitor naturally prefers to say an early Mass or a low Mass, etc.)

When there are two Masses said in the same church, one a Low and the other a High Mass, must the visiting priest say one of them?

If the visitor be an elderly priest who lives privately, that is, having no missionary charge, can he say his own Mass privately at 9 o'clock, whilst the parish priest has two Masses, one at 8 and the other at 10 o'clock?

Resp. The *Facultas Binationis* is granted only on the ground of necessity. This necessity is excluded when a

priest who is capable of supplying one of the two Masses is available. In the Instruction of the S. Congregation de Propag. Fide, contained in the Acts and Decreta of the Third Plenary Council of Baltimore (n. 9), this fact is expressly noted "interdictam esse sacerdoti missae iterationem, *quoties alius haberi possit sacerdos, qui populi necessitati valeat satisfacere*, ceu expresse docet Bened. XIV in cit. constit. *Declarasti nobis.*"

The right therefore of making use of the Apostolic Faculty granted to the parish priest, depends on his ability or inability to obtain the service of his visitor for one of the Masses. If the visiting priest cannot, owing to his weak state of health, say either one or the other Mass at the usual time for the congregation, he cannot, of course, be looked upon as incurring the obligation of supplying it. The fact of his being on vacation does not, however, exempt him from this duty any more than from that of supplying the last rites to a dying person when there is no other priest who can do it. Both obligations arise, though in different degrees, out of the *necessitas fidelium*. We believe this answer satisfies the three questions. The point as to which of the two Masses the stranger is to say, is one that good nature or courtesy must settle.

SWEET WINE AGAIN.

Editor Am. Eccl. Review,

Reverend Dear Father,

In your article on "American Sweet Wines for Sacramental Use," you mention three ways in which wine can be obtained sweet —the chemical process, the application of heat, and the addition of grape brandy.

There is a way which is chemical, but which you don't mention, and yet it would give the purest, sweetest, and most legal wine, and that way is the distillation or rectification of the must.

If a wine grower would let the grapes ferment in a big vat, the must coming from it would be quite sweet, a great deal sweeter than

where the grapes are pressed immediately. Pour that must into a rectifier, which takes all impurities from the must, and therefore prevents fermentation, and you get the purest and sweetest of wines that will stand a century and improve with age.

To be sure, by the above method, wine made out of red grapes will be red, not white. To get white wine, only white grapes must be used.

A rectifier costs from twenty to fifty dollars, according to proportions. It will last for years, if well taken care of; and will rectify from forty to one hundred gallons of wine a day.

Resp. It strikes us that the process proposed by our Reverend Correspondent is identical with that referred to in our article as the *Chemical* process, in which by rectification certain salts are separated from the lees (must) and the remnant, when returned to the wine gives to it the sweetness of its native grape. If we be correct (of which any wine grower can readily satisfy himself) then the method proposed above is illicit—not because the wine lacks purity or because its use places the validity of consecration in question, but because a disciplinary law of the S. Congregation forbids this sort of manipulation, and for a very substantial reason, which we have explained in the article referred to (June).

THE COMMEMORATION OF THE SACRED HEART.

Qu. The Titular of my church is the Sacred Heart of Jesus. Must I make a commemoration of it when the Suffragia are to be said? If in the affirmative must I make the commemoration of it even when saying the votive office of the Blessed Sacrament or of the Passion? To be sure, if I have to make the commemoration I suppose it has to be made first, before that of the Blessed Virgin Mary.

By answering in the REVIEW you will oblige

A SUBSCRIBER.

Resp. A priest attached to a church as *adscriptus*, which is now generally understood in the strict sense since the S. Congregation has so decided in some cases in the United States, is obliged to make the commemoration of the titular or

patron of the church. Cf. AM. ECCL. REVIEW, Vol. II (1890.) pag. 41.

The commemoration of the Sacred Heart is not made in the office of the Blessed Sacrament or of the Passion according to the general rule "non bis de eodem," which applies to these three titles.

The Commemoration of the Sacred Heart precedes that of the Blessed Virgin, according to the rubric: De Patrono vel Titulari ecclesiae fiat ante vel post Commemorationes (suffragiorum) . . . *pro dignitate illius.*

BEGINNING OF FUNERAL MASS BEFORE THE ARRIVAL OF THE BODY.

Qu. Is it permissible on a day when the office prescribes a *duplex* (and private Requiem Masses are prohibited) to begin the Funeral Mass before the arrival of the corpse in the church, since the privilege of such Masses implies the *presence of the corpse?* The reason for asking this is the frequent delay which occurs on the occasion of funerals in bringing the body to the church at the proper and appointed time. This obliges the celebrant of the Mass, as well as the choir, etc., to wait indefinitely, often at great inconvenience for which there is no necessity. I believe the matter could be corrected if it were generally understood that the functions in the church begin at the appointed minute, whether the funeral has arrived or not.

Resp. The Mass *de Requie praesente corpore*, may be said on all doubles except those of the first class which are holidays of obligation and during the three last days of Holy Week.

The words *praesente corpore* must be taken in the same general sense in which, for instance, the presence of a person would be required to hear Mass, when he is said to have complied with the precept of the Church. Accordingly, if at the arrival of the funeral the Mass has advanced to, let us say, the Gospel, it could still be said to have been celebrated *praesente corpore.*

Moreover the rubrics allow a *missa de Requie* on feasts of double rite (except feasts 1 cl., Forty Hours Devotion and Triduum of Holy Week,) whenever the body, not yet buried, is absent *propter rationabilem causam.* The reasonable cause does not necessarily suppose the danger of contagious disease or physical impossibility, but any good reason. Indeed a recent decree (*In Calagur.* 13 Feb. 1892) states in answer to a question on what days a *Requiem* could be said without the presence of the body although the same was not yet buried —that the corpse not brought to the church on account of a civil law forbidding it, or on account of contagious disease, might be considered as *physically present* even if it were already buried. Hence the Mass *in die obitus* could, under the circumstances be celebrated on all days on which it would be permitted *praesente corpore.* This would extend the privilege to all but holidays of obligation with us.[1]

Cadaver absens ob civile vetitum vel morbum contagiosum, non solum insepultum, sed et humatum, dummodo non ultra biduum ab obitu, censeri potest ac si foret physice praesens, ita ut Missa exequialis in casu cantari licite valeat, quoties praesente cadavere permittitur. (S. R. C. in Calag. 13 Feb. 1892).

But whilst we do not doubt that to begin the Mass *de Requie* in this case (*i. e.* without waiting for the arrival of the funeral) does not involve a violation of rubrics which allow a wider interpretation, it yet appears wholly out of keeping with the solemnity of the ceremonial on such occasions. It cannot be forgotten that a corrective measure which serves to inforce order and thus prevents inconvenience to the priest, etc., affects, not the entire congregation as a whole and at once, but individuals who feel the harshness of a rebuke (however reasonable otherwise) all the deeper because

1 *Dubium*: Quibusnam diebus permittitur Missa de Requiem insepulto cadavere sed absente ob civilem vititum, et ob morbum contagiosum?

Cadaver absens ob civile vetitum vel morbum contagiosum, non solum insepultum, sed et humatum, dummodo non ultra biduum ab obitu, censeri potest ac si foret physice praesens, ita at Missa exequialis in casu cantari licite valeat, quoties praesente cadavere permittitur. (S. R. C. in Calag. 13 Feb. 1892.)

it come to them at a time of sorrow and bereavement. The cause of the delay is due, as a rule, to the inconsiderateness of friends who come to view the body for the last time; but the punishment falls directly on those who most deserve our sympathy on such occasions. A death occurs ordinarily but once in a family at long intervals; hence they cannot be supposed to reason with the pastor who meets the inconvenience of delay on every occasion. This is another reason for refraining from systematic rebuke by beginning the Mass without awaiting the funeral. Our people feel that they are in the power of their priests on such occasions, and this deepens resentment though they may struggle against it. It is not manly to use the weapon which, however it rests on us as a burden, smarts with an incomparably greater acuteness, when we let it down in a blow upon the individual who is already in pain.

Nearly every pastor suffers from the inconvenience suggested by our Reverend Inquirer, but we know some who have largely lessened it and manage to be punctual by placing the responsibility upon the *undertaker*. If he is a man of tact and some gentlemanly decision (which can be acquired if it is not in the grain), he can have the coffin closed and at the church at the proper time. Let him use the authority of the pastor if need be by reminding the condoling friends that the service at the church permits no delay; and if the priest be known as a man always punctual, they will soon realize the necessity of complying with any prompt movement suggested by those who have charge of things.

To enforce punctuality at the expense of solemnity in connection with the sacred functions or by the exhibition of what to some might seem to be temper is neither the most effective method nor worthy as a rule of the superior man. Of course there are exceptions to this as to every rule.

ANALECTA.

DE ABSOLUTIONE A CENSURIS RESERVATIS.

DECRETA S. OFFICII D. 19 AUGUSTI 1891 ET D. 30, MART. 1892.

BEATISSIME PATER.

X . . . ., ad S. V. pedes provolutus, perhumiliter exponit prout sequitur:

Litteris *Apostolicae Sedis* declaratum fuit non adesse reservationem, si agatur de mortis articulo, sed additum fuit: *in quo tamen firma sit quoad absolutos, obligatio standi mandatis Ecclesiae, si convaluerint*, nulla facta mentione de poena reincidentiae, si isti obligationi non satisfiat, nec ulla data explicatione circa sensum vocum *standi mandatis Ecclesiae*. Ex decreto quoque S. Officii (30, junii 1886 cfr. Archiv. LVII, 381) *in casibus urgentioribus dari potest absolutio a censuris etiam speciali modo reservatis S. Pontifici*, sub quibusdam tamen conditionibus; sed in praelaudato decreto non dictum fuit an ista absolutio sit directa vel indirecta. Inde plures exortae sunt difficultates. Hinc Orator quaerit:

I.—An obligatio standi mandatis Ecclesiae, a Bulla *Apostolicae Sedis* imposita sit sub poena reincidentiae vel non?

II.—An obligatio standi mandatis Ecclesiae, in sensu Bullae *Apostolicae Sedis*, idem sonat ac obligatio se sistendi coram S. Pontifice, vel an ab illo debeat distingui.

III.—An absolutio data in casibus urgentioribus, a censuris etiam speciali modo S. Pontifici reservatis, in sensu decreti S Officii (30, junii 1886) sit directa, vel tantum indirecta?

FERIA IV. 19, AUGUSTI, 1891.

In Congregatione generali S. Romanae et Universalis Inquisitionis, audita relatione suprascripti supplicis libelli, praehabitoque Rmorum Consultorum voto, Emi Dni Cardinales in rebus fidei et morum Generales Inquisitores respondendum mandarunt:

Ad I.—*Affirmative ad primam, negative ad secundam partem.*

Ad II.—*Obligationem* standi mandatis Ecclesiae *importare onus, sive per se sive per confessarium recurrendi ad S. Pontificem, ejusque mandatis obediendi, vel novam absolutionem petendi ab habente facultatem absolvendi a censuris S. Pontifici speciali modo reservatis.*

Ad III.—*Affirmative ad primam, negative ad secundam partem.*

Sequenti vero feria V, SSmus D. N. Leo divina Provid. PP. XIII, in audientia R. P. D. Adsessori S. O. impertita, relatam Sibi Emorum Patrum resolutionem benigne adprobare dignatus est.

J. MANCINI, S. R. et U. I. *Not.*

CIRCA MATRIMONIUM RELIGIOSI APOSTATI.

FER. IV. DIE 12 JANUARII 1888.

EX. CONGR. S. OFFICII :

SSmus D. N. Leo Div. Prov. Papa XIII, in audientia R. P. D. Adsessori S. O. impertita, audita relatione suprascripti supplicis libelli una cum Emorum ac Rmorum D. D. Cardinalium Inquisitorum Generalium suffragiis, attentisque peculiaribus circumstantiis in casu concurrentibus, benigne remisit preces prudentia arbitrio et conscientiae R. P. D. Episcopi N. N. cum facultate etiam subdelegandi, si opus sit, qui curet prius totis viribus ut Orator separetur a muliere, et quatenus id obtineri nequeat, praevia absolutione a censuris et separatione a thoro per aliquod tempus ab eodem Episcopo determinandum, dispensare valeat Oratorem super votis solemnibus ab eo emissis in Ordine N. eum in finem ut licite ac valide matrimonium contrahere possit cum muliere catholica, de qua in precibus, qua demortua, ad alias nuptias transire nequeat.

Insuper R. P. D. Episcopus serio moneat Oratorem, quod si extra licitum conjugii usum deliquerit, se contra votum et virtutem castitatis deliquisse sciat,eidemque imponat salutares Poenitentias ejus vita naturali durante adimplendas ; nempe ut semel in hebdomada recitet tertiam partem Rosarii ; solemnitatibus Paschae, Pentecostes, Nativitatis D. N. J. C., Assumptionis B. M. V. et in festo Omnium Sanctorum peccata sua confiteatur Sacerdoti ab Ordinario adprobato ; singulis annis bis jejunet, idest semel in honorem Immaculatae Conceptionis, et altera vice in honorem S. Josephi

Sponsi B. M. V. diebus ad libitum Oratoris eligendis, quibus tamen ad jejunium non teneatur aliam ob causam.

Ipse autem Episcopus curet, ut Orator cum muliere se conferant, si fieri possit, in alium locum, in quo conditio religiosa viri ignota sit.

Contrariis non obstantibus quibuscumque.

F. MANCINI, S. R. et U. S. *Notarius.*

VINUM EX-VITE SILVESTRI.

S. C. de Prop. Fide 1819.— Vic. Ap. Siamen.

Sunt in Siamo vites sylvestres; uvae sunt mirae magnitudinis (vix credidissem nisi oculis propriis vidissem); potest unus racemus dare ad minus, decem sagenas vini. Reperiuntur in una stipe viginti, triginta et amplius racemi. Primo tempore, quo in Siamum perveneram, venerunt ad me duo iuvenes super humeros portantes duos istiusmodi racemos; cum multum expressissem, confeci undecim sagenas vini; residuum proieci. Non multum quidem confidebam tali experientiae. Post octo et decem annos, volens gustare de ultima sagena, inveni colorem, odorem et soporem bonum; cum autem defunctus Episcopus noster diceret non esse vites veras, non poteram mordicus contradicere, licet assentire ipsi non possem. Solam quam invenio differentiam, haec est, quod scilicet grana seu semina uvarum siamensium sunt multa maiora, et alterius formea quam europaearum; sunt iusdem figurae et formae, eiusdem magnitudinis ac grana caffaei; fermentatio fit optime per plures dies. Miserunt ad me, hoc anno, viginti sagenas, sumpsi partim propter stomachum et frequentes infirmitates meas, partim dedi libere aliis infirmis, et profuit nobis. Quia vero non maturescunt propter defectum solis, debet immisceri saccharum, quod forte etiam necessarium est ad diutius conservan dum. Inveniuntur tamen quibusdam in locis, quae ex se sunt dulces. Enixe peto decisionem, utrum tali vino possimus uti in celebratione Missae.

R. Ex hactenus deductis, non constare, liquorem de quo agitur esse verum vinum; ideoque non licere eo uti in sacrificio Missae, donec aliter fuerit iudicatum.

CERA IN CELEBRATIONE MISSÆ.

S. C. de Prop. Fide—C. P. pro Sin. 31 Aug. 1834 Vic. Ap. Coreae.

Potero ne uti in celebratione Missae cera ex quadam arbore fluente? Cera huius speciei satis similis est cerae communi; facile invenitur, et vilis est pretii, dum cera ex favo mellis extracta, ex remotissimis provinciis affertur, et nonnisi cum maximis expensis comparari possit.

R. Supplicandum SSmo pro gratia a Vic. Ap. petita ut, durantibus circumstantiis, ille possit pro suo arbitrio et conscientia permittere in Missae sacrificio usum cerae ex quadam arborum specie fluentis.—SSmus etc., perpensis expositis, benigne annuit pro gratia.

CIRCA ARCHICONFR. ET CONFRATERNITATES.

(*Decret. Lauden.*)

Episcopus Laudensis sequentia dubia solvenda proposuit huic Sacrae Congregationi Indulgentiis sacrisque Reliquiis praepositae, quae respiciunt legem distantiae in erigendis et aggregandis Confraternitatibus servandam.

I. An adhuc vigeat Constitutio Clementis VIII qua statuitur ut Archiconfraternitates et Congregationes primariae in singulis civitatibus, oppidis vel locis unam tantum Confraternitatem et Congregationem sibi adiungere et aggregari possit?

II. Utrum aliqua sit lex prohibens ne plures, licet in diversis locis, eiusdem nominis Confraternitates canonice erigantur et Archiconfraternitati aggregantur, nisi certa inter eas intercedat loci distantia?

III. Utrum legis ordinatio de una tantum in singulis civitatibus etc. Confraternitate Archiconfraternitati aggreganda, deque certa inter ipsas Confraternitates loci distantia servanda similiter valeat pro Confraternitate aliqua SSmi Sacramenti, quae Archiconfraternitati in Urbe apud S. Mariam supra Minervam erectae aggregari velit? Pro negativa sententia haec adduci potest ratio: compluribus in locis hujusmodi Confraternitates SSmi Sacramenti in singulis ac vicinissimis paroeciis institutas esse, privilegiisque ac indulgentiis Archiconfraternitatis gaudere absque ulla aggregatione, sed virtute solius decreti canonicae erectionis.

IV. Utrum denique concessio pontificia statuens Sodalitia Filiarum Mariae ubique locorum erigi ac Sodalitati primariae in

Basilica S. Agnetis extra moenia Urbis existenti aggregari posse, sit extendenda ad alias quoque Confraternitates et Congregationes, ea praesertim de causa quod hisce nostris temporibus maxime optandum sit, ut ubique locorum Confraternitatum ac Congregationum multiplicetur erectio, quam etiam Apostolica Sedes iterum atque iterum commendavit?

Et Emi Patres in Comitiis ad Vatacanas Aedes coadunatis die 10 Ian. 1893 propositis dubiis responderunt:

Ad I. *Affirmative, nisi speciali S. Sedis Indulto aliae fuerint canonice erectae.*

Ad II. *Ex praxi existente in erigendis Confraternitatibus et iis aggregandis distentiam unius leucae esse servandam.*

Ad III. *Dentur Decreta diei 23rd Aprilis 1676, et 22 et Aprilis 1752.*[1]

Ad IV. *Negative, et consulendum SSmo ut dignetur extendere praefatam concessionem pro Confraternitatibus erigendis in locis distinctis, id est in distinctis dioecesibus vel communitatibus.*

In Audientia vero habita die 31 Ianuarii 1893 a me infrascripto Cardinali Sacrae Congregationis Praefecto, facta de his omnibus relatione, Sanctitas sua responsiones Emorum Patrum confirmavit simulque petitam gratiam, de qua in dubio IV, benigne concessit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 31 Ianuarii 1893.

Fr. A. *Card.* SEPIACCI, *Praefectus.*

ALEXANDER *Archiep.* NICOPOLITANUS, *Secretarius.*

L. ✠ S.

LEX DISTANTIAE QUOAD CONFRATERNITATES.

Episcopus Laudensis sequentia dubia solvenda proposuit huic Sacrae Congregationi Indulgentiis sacrisque Reliquiis praepositae, quae respiciunt legem distantiae in erigendis et aggregandis Confraternitatibus servandam.

I. An adhuc vigeat Constitutio Clementis VIII qua statuitur ut Archiconfraternitates et Congregationes primariae in singulis civitatibus, oppidis vel locis unam tantum Confraternitatem et Congregationem sibi adjungere et aggregare possint?

1 Cfr. Decreta Authent. S. C. Indulg. Edit. Ratisbonen. Frid. Pustet. 1883, pag. 8, et pag. 169, n. 192.

II. Utrum aliqua sit lex prohibens ne plures, licet in diversis locis ejusdem nominis Confraternitates canonice erigantur et Archiconfraternitati aggregantur, nisi certa inter eas intercedat loci distantia?

III. Utrum legis ordinatio de una tantum in singulis civitatibus, etc. Confraternitate Archiconfraternitati aggreganda, deque certa inter ipsas Confraternitates loci distantia servanda similiter valeat pro Confraternitate aliqua SSmi Sacramenti, quae Archiconfraternitati in Urbe apud S. Mariam supra Minervam erectae aggregari velit? Pro negativa sententia haec adduci potest ratio; compluribus in locis hujusmodi Confraternitates SSmi Sacramenti in singulis ac vicinissimis paroeciis institutas esse, privilegiisque ac indulgentiis Archiconfraternitatis gaudere absque ulla aggregatione, sed virtute solius decreti canonicae erectionis.

IV. Utrum denique concessio pontificia statuens Sodalitia Filiarum Mariae ubique locorum erigi ac Sodalitati primariae in Basilica S. Agnetis extra moenia Urbis existenti aggregari posse, sit extendenda ad alias quoque Confraternitates et Congregationes, ea praesertim de causa quod hisce nostris temporibus maxime optandum sit, ut ubique locorum Confraternitatum ac Congregationum multiplicetur erectio, quam etiam Apostolica Sedes iterum atque iterum commendavit?

Et Emi Patres in Comitiis ad Vaticanas Ædes coadunatas die 10 Januarii 1893, propositis dubiis responderunt:

Ad I. *Affirmative, nisi speciali S. Sedis indulto aliae fuerint canonice erectae.*

Ad II. *Ex praxi existente in erigendis Confraternitatibus et iis aggregandis distantiam unius leucae esse servandam.*

Ad III. *Dentur Decreta diei 23 Aprilis 1676, et 22 Aprilis 1752.*

Ad IV. *Negative, et consulendum SSmo ut dignetur extendere praefatam concessionem pro Confraternitatibus erigendis in locis distinctis, id est distinctis dioecesibus vel communitatibus.*

In Audentientia habita die 13 Januarii 1893 a me infrascripto Cardinali Sacrae Congregationis Praefecto, facta de his omnibus relatione, Sanctitas Sua responsiones Emorum Patrum confirmavit simulque petitam gratiam de qua in dubio IV, benigne concessit.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 31 Januarii 1893.

Fr. A. *Card.* SEPIACCI, *Praefectus.*

L. ✠ S. ALEXANDER *Archiep.* NICOPOLITANUS, *Secretarius.*

CAUSA MATRIMONIALIS.

(*Burdigalen. Bordeaux.*)

Singularis prorsus matrimonialis causa, cui similem forsan non invenies in toto S. C. Concilii Thesauro. Quamvis enim auctores, in commentario praesertim cap. ult. *de conditionibus appositis*, doceant illud matrimonium irritum esse quod contractum est cum conditione contraria bono prolis, exempla vera, in foro deducta, sententia authentica firmata, non afferunt. Et sane conditiones hujusmodi apponi non solent ; quod si apponantur, saepius in mero proposito consistunt ; demum, si verae conditiones existant, difficillimae sunt probationis. Adde quod si res ita se habeat extra formam Tridentinam, multo difficilior, ne impossibilem dicam, evadet casus dum matrimonium juxta formam Tridentinam celebratum est, quippe quae non admittat in praxi consensum conditionatum. Ex his deduci potest quod difficultatibus scatuerit praesens causa, quae tertio coram S. C. C. redit.

Cum enim quidam Jacobus L. dux militum, matrimonium contraxisset cum Cæcilia H. anno 1876, post septimum cohabitationis annum, a civilibus judicibus separationis primum, deinde divortii sententiam obtinuit ob mulieris adulterium. Dein nullitatis causam instituit (ob appositam et acceptam habitam conditionem de prole vitanda). Accuratior forsan institui potuisset processus ; nihilominus curia Burdigalensis die 18 julii 1889 contra vinculum sententiam tulit. A qua interposita appellatio causam coram S. C. C. deduxit ; propositoque die 14 junii 1890 (cf. *Canoniste* of 1890, p. 361) dubio: (An sententiae curiae Archiepiscopalis Burdigalensis sit confirmanda vel infirmanda in casu) responsum prodiit (dilata et compleantur acta juxta instructionem dandam a defensore matrimonii ex officio). Novis deductis instrumentis ac dispositionibus testium, rursus causa agitata est die 27 junii 1891 (cf. *Canoniste*, 1891, p. 407); et adhuc rescriptum est : Fiat novus processus in Curia Rhemensi). Hoc iterum facto et transmisso processu, nunc causa ventilanda venit. In hac, propter praestantiam in jure, aliquantulum immoramus.

I. Pro viro, id est contra matrimonii vinculum adnotatur primo loco perfecta Jacobi honestas a pluribus testibus asserta, dum e contra Caecilia pessimis moribus indulsisse a plurimis traditur; a quibus tamen, utpote indirectis, referendis abstineo. Ex his concludit patronus fidem adhibendam esse viro qui appositam fuisse conditionem contendit, minime vero uxori, quae negat. Directa

autem testimonia in causa sunt: (*a*) Jacobi pater, qui deponit: cum quodam die se moestum exhiberet eo quod nulla ex matrimonio proles orta esset, Caecilia reposuit: se ante matrimonium a sponso exegisse fidem non habendae prolis, quam fidem si sponsus non dedisset, ipsa matrimonio non consensisset; (*b*) item mater . . . reposuit Caecilia se filios nolle, et non iniisse matrimonium nisi formulam promissionem a sponso obtinuisset; (*c*) Viri parochus qui a Caecilia pacti existentiam se didicisse ait; (*d*) plures ex viri familiae servis et servabus, et tandem; (*e*) ipsa Caeciliae soror Germana, quae tamen de pacto non clare loquitur. Paucis deinde Jacobi patronus evertere conatur contrarias depositiones; post haec agit de nullitate matrimonii defectum intentionis verum sacramentum celebrandi, qui tamen defectus ex actis non constare videtur. Tandem evertere conatur ea quae adnotavit matrimonii defensor in curia Rhemensi circa inverosimilia quae in hac causa scatent, circa plurium testium dependentiam a viro, etc.

II. Pro matrimonio vero stans defensor ex officio animadvertit totam causam verti circa testimonium quorundam qui familiae mariti addicti sunt, et Caeciliam nonnisi quatuor post matrimonium annis cognoverunt. Qui matrimonio interfuerunt deponunt de consensu puro et absque conditione praestito. Miratur Caeciliam illum nefarium pactum de prole vitanda omnibus absque pudore manifestasse, si fides testibus ex parte viri, dum e contra in proprio familiae domicilio res omnes lateret, et ipsammet Caeciliae sororem quae deponit quidem de sororis horrore erga liberos, minime vero de conditione apposita. Addit Caeciliam utero quondam gravidam visam esse, etiam medico. Pergit notando illam conditionem male componi cum illa depravata Caeciliae vita quam arguunt viri testes. Demum animadvertit intentionem, vitandae prolis, etiamsi certa evaderet, aliud esse ac conditionem, quae tamen probanda esset.

Hisce utrinque deductis, propositum est dubium: *An constet de matrimonii nullitate in casu?* Et responsum prodiit: *Negative.*

MISSA IN FESTO NATIVITATIS.

Dubium.

(*Ex S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Circa modum annunciandi in Kalendariis Missam pro Sacerdote, qui unam tantum vel duas vult celebrare in Festo Nativi-

tatis Domini, quomodo intilligenda est clausula apposita in Decreto S.R.C. de die 19 Junii 1875, videlicet *juxta Rubricas peculiares ejusdem disi?*

Servandum decretum diei 19 Iunii 1825, idest: sacerdos qui unam tantum Missam celebrat, legat Missam respondentem circiter horae diei, nimirum primam *Missam si in media nocte*, secundam *si in aurora* tertiam *si post auroram celebret.*

CIRCA STATUAS NON SANCTORUM.

Hodiernus Caeremoniarum Magister Collegiatae sub titulo B.M.V. de Guadalupe in civitate atque Archidioecesi Mexicana, de mandato sui Rmi Ordinarii, S.R.C. sequens dubium pro opportuna solutione humillime subjecit, nimirum: In memorati templi, quae nunc absolvuntur, instaurationibus, habetur renovatum altare majus, ubi B.M.V. de Guadalupe imago depicta collocanda erit, medium inter binas marmoreas statuas, scilicet Rmi Dni Zumarraga primi Antistitis Mexicani, et cujusdam Indi Joannis Didaci, cui Deipara fertur apparuisse. Quaeritur an praedictas virorum statuas etsi adorantium instar, ibi apponere liceat?

Et Sacra eadem Congregatio, re mature perpensa, ita proposito dubio rescribendum censuit, videlicet:

Simulacra de quibus in casu, collocari poterunt in Ecclesia, dummodo non exponantur super altare.

Atque ita rescripsit die 15 Julii 1892.

CAJ. *Card.* ALOISI-MASELLA, S.R.C., *Praef.*
JOANNES PONZI, *Substit.*

MATRIMONIA MIXTA CORAM MINISTELLO.

DUBIUM CIRCA EOS QUI MATRIMONIA MIXTA CORAM ACATHOLICO MINISTRO CONTRAXERUNT.

Dubium S. Sedi propositum: Quid faciendum sit de iis catholicis, qui secundum veterem Dioecesium nostrarum (*i.e.* in Borussia existentium) usum, licet coram ministro acatholico matrimonium contraxerint, a confessariis sine speciali facultate absolvendi ad SS. Sacramenta admissi sunt?

S. Congregatione die 18 Maii 1892 respondit: Qui matrimonium coram ministro haeretico ineunt, censuram contrahere: Ordinarios

autem vi facultatum quinquennalium nedum posse eos absolvere, sed etiam alios subdelegare ad eosdem absolvendos. Qui vero hucusque nulla praevia a censuris absolutiones ab hujusmodi culpa absoluti sunt, juxta exposita non esse inquietandos.

———

M. T. V. HYMNI "ISTE CONFESSOR."

(*Dubium.*)

(*Ex S. R. C. die 13 Feb., 1892, in Calagur.*)

Dubium. Quoad mutationem 3 versus hymni *Iste confessor*, quae non adnotatur pro Sanctorum Officiis descriptis in Breviario typico, an sit deficientia ejusdem, ita ut sit supplendum in ordinando annuali Kalendario?

Supplendum in redactione Kalendarii.

———

DUBIA DE COLORE MITRAE ET CONSECRATIONE ECCL. ET ALTAR.

(*Ex S. Rit. Congr.*)

De colore Mitrae et Sandalium; et de consecratione Ecclesiarum et Altarium.

I Lincien.—27 Maj. 1890.

Rmus Dom. Franciscus Salesius Maria Doppelbauer, Ep. Lincien. inseq ientia Dubia pro opportuna solutione Sacrae Rituum Congregationi humillime subjecit, nimirum:

Dubium I. An tolerari possit mitra coloris rubri vel violacei, quando paramenta sint ejusmodi coloris?

Dubium II. Cujusnam coloris debent esse Caligae, Sandalia et Chirothecae?

Dubium III. An in Dedicatione Ecclesiae uterque Diaconus et Subdiaconus sumere debeat Dalmaticam et Tunicellam, cum rubrica pontificalis has vestes excludere videatur?

Dubium IV. A quo et quando extergendae sunt cruces inunctae in parietibus in Dedicatione Ecclesiae, cum Pontificale eas extergendas praescribens id non indicet?

Dubium V. An earum unctio incipere debeat ex parte Evangelii?

Dubium VI. Quando pluria altaria in Dedicatione Ecclesiae consecrantur, an in Litaniis addenda sint nomina Sanctorum singu-

lorum Altarium, non tantum eorum quorum Reliquiae in singulis reconduntur, sed et eorum in quorum honorem Altaria singula consecrantur?

Dubium VII. Quando plura Altaria in Dedicatione Ecclesiae consecrantur, an post inunctas duodecim Cruces in parietibus, Altare majus tantum thurificandum sit, reliqua vero Altaria non?

Dubium VIII. Cum nunc temporis in Dedicatione Ecclesiae sermo et lectio Decretorum ante fores Ecclesiae (priusquam processio cum Ss. Reliquiis ingrediatur) omittantur, an ideo omitti debeat *Erit mihi Dominus . . . decimos etc.?*

Dubium IX. An finita Missa post Ecclesiae Dedicationem, Episcopus debeat impertire solemniter Benedictionem Pontificalem *Sit nomen Domini* et etiam si ipsemet (sive solemniter sive privatim) celebraverit?

Dubium X. In consecratione plurium Altarium fixorum, an sufficiat unicus Sacerdos continue incensans singula Altaria, dum Episcopus in singulis actiones peragit, vel debeant esse tot Sacerdotes quot sunt Altaria, qui etiam reliqua Altaria continuo thurificent, dum Episcopus in singulorum uno actiones perficit?

Et Sacra eadem Congregatio in Ordinario Coetu ad Vaticanas Aedes subsignata die coadunata, habita prius sententia in scriptis pandita, praeloque cusa, alterius ex Apostolicarum Caeremoniarum Magistris, ad relationem mei infrascripti Cardinalis eidem Congregationi Praefecti, omnibus mature perpensis, ita rescribere rata est, videlicet:

Ad I. Non esse prorsus tolerandam, et super Mitrae qualitate et usu consulendum Caeremoniale Episcoporum (cap. xvii. lib. i).

Ad II. Coloris paramentorum.

Ad III. Negative; Ad IV. Cruces in parietibus extergendas a Diacono, quatenus Oleum Sanctum per murum defluat, et statim ac Episcopus cujusque Crucis unctionem peregerit. Si tamen cum Episcopo locus non esset Ministris sacris ascendendi scalam, ascendat cum eo saltem Caeremoniarius, a quo hoc in casu Cruces abstergantur;

Ad V. Affirmative;

Ad V. In Litaniis bis esse invocandos respectivo ordine Sanctos illos quorum nomini dedicantur Altaria, et Sanctos Martyres quorum Reliquiae in ipsis Altaribus reponuntur, si eorum nomina innotescant.

Ad. VII. In casu omnia altaria thurificanda;

Ad VIII. Negative;

Ad IX. Affirmative.

Ad X. Affirmative ad primam partem. Negative ad secundam.

Atque ita rescripsit, declaravi et servarit mandavit die 27 Maji 1890.

C. *Card.* A. MASELLA, S. R. C. *Praef.*

VINC. NUSSI, *Secretarius.*

DISPENSATIO VOTORUM SIMPLICIUM.

Dubium Circa dispensationem votorum simplicium oratori non intimatam.

BEATISSIME PATER.

Fr. N. Procurator generalis N., ad pedes S. V. humillime provolutus, expostulat declarationem ad sequens dubium:

Fr. N., clericus Provinciae N., postulavit dispensationem super votis simplicibus emissis die 6 martii 1887, asserens se, ob infirmam valetudinem, non posse in ordine permanere. Die 4 Septembris 1888, S. Congregatio super Disc. Reg. *benigne annuit Patri Ministro generali ad effectum de quo in precibus;* qui, die 8 Septembris 1888, his verbis: *dispensamus, et ab omni vinculo et obligatione dictorum votorum liberum vitae saeculari restituimus* . . . Rescriptum executioni demandavit, uti ex allato apographo patet. Interim vero, die 4 Septembris, Fr. N. ad ministrum Provincialem scripserat: *se a daemone deceptum falsam in petitione exposuisse causam;* quapropter *velle se in ordine mori*, et rogabat *ne dispensatio a votis simplicibus sibi intimaretur.* Minister Provincialis, misericordia motus, ejus preces exaudivit; de sua resipiscentia ministrum Generalem certiorem reddidit, et, die Aprilis 6, 1890, triennio elapso, eum ad vota solemnia admisit. Hinc quaeritur:

Utrum Fr. N., petitione sua die 4 Septembris non obstante super votis simplicibus Rescripto 4 Septembris, vel ejus executione die 8 Septembris 1888, *reapse dispensatus extiterit* ut ejus solemnis professio *invalida* cencenda sit?

Sacra Congregatio super disciplina regulari praeposita, dubio mature perpenso, reposuit:

Negative quoad utram partem.

I. *Card.* VERGA, *Praef.*

M. GRANNIELLO, *Barn.*, *Secret.*

BOOK REVIEW.

FRANCOIS BACON.—Par G. L. Fonsegrive, Prof. agrégé de philosophie au Lycée Buffon—Paris: P. Lethielleux. 1893.

It is related that Lord Bacon wrote in his last will these words: "My name and memory I leave to foreign nations—and to my own countrymen after some time be passed over." Whether strangers compared with Englishmen have formed the juster estimate of Bacon's moral character is difficult to say, but it may be allowed that the actions which condemned him in the eyes of his own countrymen were as much the result of his surroundings as of that weakness which became eventually the source of his humiliations, and of which, with his keen knowledge of men and things he must have been fully aware in the time of his prosperity. He was rarely so foolish as to overestimate his work or his ability, yet he claimed that in his capacity as chancellor there had not been so honest an officer of the realm for many years.

Among French biographers, with whom Bacon has fared rather harder than he seems to have anticipated, we have Bertin, of the last century. Voltaire, after his return from England, where, in his intercourse with Bolingbroke, he had imbibed a certain artificial enthusiasm for Bacon, proclaimed him in France as the "Father of experimental philosophy." The French philosophers of the eighteenth century extolled him even above Descartes and the national convention decreed on the 25 brumaire that the works of Bacon who passed for a deist and a freethinker should be printed at the expense of the government for the better diffusion of true knowledge. It was at this time that the Abbey Emery wrote his exhaustive work on the Christian principles of Bacon in which he attempted to prove, somewhat extravagantly, that the great philosopher was a deeply religious Christian who had no other aim in the composition of his works, but to procure the glory of God. No one in France dared to question the title of Bacon as one of the greatest luminaries in the philosophical world since his own age; men seemed only divided as to his motives and moral character.

Joseph de Maistre saw the error and wrote his own criticism of Bacon's philosophy and of the man. It was extremely severe. He subjects both methods and subject matter to a merciless criticism, and M. Fonsegrive shows that he is sometimes seemingly unjust and certainly over-exacting. But de Maistre did not publish his

critique, which unquestionably effected much in opening the eyes of Frenchmen as to the real merits of their English idol. Perhaps de Maistre did not wish to discredit the good Abbe Emery whose piety and zeal he much esteemed ; in any case the work was not published until sixteen years after the writer's death. But its influence has been felt ever since and is largely sustained by the author under review, whose main purpose is likewise to test the philosophical principles of Bacon in their bearing on the scientific and moral development of his own and later times. In doing this Prof. Fonsegrive shows much originality in his views and this gives to his work a legitimate *raison d'etre*. Less severe than de Maistre, he becomes occasionally a critic of the latter. Thus he explains what the writer of the *Examen de la philosophie de Bacon* was unable to understand, to wit, the great stress which the English philosopher laid upon the value of certain maxims of the sophists and of such statesmen as Machiavelli. Bacon, though he is the author of the famous saying that when a man begins to taste of philosophy it moves him to disbelieve in God ; but when he drinks more deeply of the science it leads him back to religion, (Leves gustus in philosophia movere fortasse ad atheismum, sed pleniores haustus ad religionem reducere. De Dign. et augm. sc. I, 30 ; cf. Essays civ. and mor. xvii.) drew a strong line of demarcation between the natural and supernatural view of God and therefore of life ; just as if the two could legitimately and in reality be separated. This is to our mind the great inconsistency which pervades the philosophical teachings of the projector of the *Instauratio magna*. No doubt the reason of it lay in his own life. He wished it so because his clear conception of scientific truth prevented him from denying the existence and logic of the supernatural facts. His conviction that no one disbelieves in God except the man who finds it inconsistent to acknowledge God (nemo Deum non esse credit, nisi cui Deum non esse expedit) applies in another sense to himself. In his investigation of scientific truth he stopped short when it applied the test of responsibility to his own soul.

But on the whole our author endorses the judgment of de Maistre as well as that of Leibnitz (and we may say all the best critics of foreign nations), regarding the scientific merit of Bacon's philosophy. He looks upon it as deficient even in respect to method. It is no more or less, according to him, than a defense of empirism, and a plausible apology of modern utilitarianism. This is the verdict of our author supported by excellent reason, illustrated throughout by reference to modern testimony, and expressed with moderation.

ANALECTA ECCLESIASTICA. Revue Romaine Théorique et Pratique de théologie, droit-canonique, jurisprudence, administration, liturgie, histoire etc. — Directeur, Felix Cadène, Prel. domest. — Rome. I. Année 1893, Livraisons Janv.—Juin.

This review inaugurates a very desirable change in the manner of publishing recent decrees, which will be appreciated especially by ecclesiastics outside of the Holy City. Within the last fifteen years there has been a marked revival of activity in the field of ecclesiastical periodical literature in Rome, which is unquestionably due to the impulse given to the study of the sacred sciences by Leo XIII from the very first year of his accession. Whilst the new publications such as the Ephemerides in the liturgical, the Academia in the scientific and the Revista in the literary field are much superior to the older periodicals which pretended to occupy themselves with similar subjects, we were still without a good and timely repertoire of decrees, reports of the S. Congregations and the like. The "Acta S. Sedis" is very respectable indeed and contains reliable references, but it is woefully slow. The "Analecta Juris Pontificii" were worse in this respect and one had to look in the Belgian, French, or German reviews for any information which was intended to be more than an historical record. The "Analecta Juris Pontificii" have ceased to be, and in their place we have the much better conducted Analecta Ecclesiastica. There are some twenty regular editors of the publication, all of them men of ability and belonging to different nationalities, which gives to the periodical a truly catholic character.

In the first place we get all the more recent documents issued by the different Congregations, then there is a selection of older decrees which for some reason or other call for a new application or revival. The last part is historico-ecclesiastical and both interesting and practical.

We earnestly hope this excellent style of publication will continue as at present. The annual subscription is 27 francs for the United States.

The following two important publications we are obliged to reserve for review in a future issue.

LA QUESTION OUVRIÈRE par l'abbé P. Feret, S.Th.D.— Paris: P. Lethielleux, 1893.

JEAN BRÉHAL, Grand Inquisiteur de France et la rehabilitation de Jeanne d'Arc.—Par le R. P. Belon, O. P. et le R. P. Balme, O. P.—Paris: P. Lethielleux, 1893.

Discard when
vol is bound
Lib has complete vol
of
24

HOMILETIC MONTHLY

Fifteenth Sunday after Pentecost.
Feast of the Holy Name of Mary.
Feast of the Seven Dolours.
Eighteenth Sunday after Pentecost.

FIFTEENTH SUNDAY AFTER PENTECOST.

Epis. Gal. V, 25, 26; VI, 1-10.
Gosp. Luke VII, 11-16.

Subject.—*Temporal and Eternal Peace.*

Text.—"*What things a man shall sow, those also shall he reap.*" (Epistle.)

Introduction.—This day's Gospel is a continuation of that of last Sunday. Then we saw that peace of mind, prized above all earthly goods, is to be found in doing battle for the Spirit and against the Flesh. We have a similar lesson to-day, presented under a different figure. Our earthly life is a seed-time of good or evil sowing; eternity is the harvest time of everlasting happiness or misery. It concerns us to ask ourselves: What seed do we sow? It is an awful question, perhaps more terrible from the fact that while we have it in our own power to determine the character of the harvest, we are afraid to look closely at the kind of seed we are sowing. What, then, do we expect, brethren? Is it possible for us to *gather grapes from thorns, or figs from thistles?* Are we so foolish as to think that *God is mocked?* that life is a lottery, giving us by an incontrollable fatalism, delight or despair? that piety is anything more than common-sense; or that what is true of the physical world is unreasonably untrue

of the spiritual world? Foolish, indeed, we are, not to see with terrible distinctness the great *spiritual* as well as the great *physical* truth, that "what things a man shall sow, those also shall he reap!"

Transition.—We shall consider this truth in its two phases—temporal and eternal. It is a remarkable fact that, while the goodness of God has promised eternal blessings as a reward for virtue, the old proverb gives us a purely worldly view of another reward of virtue—a reward which common sense and every day experience testify to—namely, that "virtue is its own reward," and that, even if there were no eternal sanctions to God's law, our very earthly happiness depends on our faithful observance of that law! We shall consider

I. The temporal harvest;
II. The eternal harvest.

First Point.—We are, perhaps, too accustomed to thinking of virtue as receiving only a spiritual reward, and we are unfortunately too apt to consider that reward in a theoretical, abstract and hazy way; for in this world our souls are in a prison-house wherein the sunlight of divine truth enters with feeble ray, and the beauty of the heavens without is a matter of more or less conjecture. It is difficult to have a vivid realization of that which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive! And so, eternal happiness and eternal pains, coming to us as awful facts in moments of spiritual contemplation and special illumination, lose much of their power to move our hearts in the bustle of that world which forever fills our eyes with its own vistas of pleasure or pain, and our ears with its own laughter or sighs. First, then, let us see that virtue, estimated from a purely worldly standpoint, is the best investment for temporal happiness; and vice, the surest prophet of pain.

a. Virtue is peace. The Decalogue is a condensed textbook of happiness. Successful business men have

sometimes given to the world a summary of their rules of life. We have, for instance, the ten rules of life formulated by the *philosophic* Jefferson; we have the twenty-seven alphabetic maxims attributed to the *financial* Rothschild. Greater men have written books to show the way to peace, and the history of the striving of pagan philosophers after the secret of happiness is a story of many errors indeed, but of much truth as well. But for the absence of a *divine* motive of action, much of what they wrote might serve as a text-kook of the Christian's spiritual life. The *Enchiridion* of Epictetus, the *Sententiae* of Xystus, the *Ethics* of Aristotle, the *Epistles* of Seneca (*e. g.*, on Anger), the "Thoughts" of Marcus Aurelius Antoninus, are famous examples of the view that *virtue is happiness.* But these men knew not of divine revelation. Nevertheless, they preached and practised what *we* style mortification of the senses and of the inclinations; for they knew that real happiness comes not by gratifying, so much as by lessening, our wants. But whether it be a Jefferson or a Rothschild, a Seneca or an Antoninus; whether it be a prudent temporal view of success in life, a view enlightened by the teachings and experience of Christianity; or whether it be a prudent view of a pagan, knowing naught of revealed truth and Christian ideals and Christian lives—observe how *self-restraint* is insisted on for the accomplishing of the best results.

Now, brethren, man was created to be *happy*. From the fall of the angels, which caused hell to be lighted up eternally; from the fall of Adam, which turned the earthly paradise into a wilderness, brought death into the world, and gave us an heirloom of griefs, sicknesses, mental anguish and bodily torment—the whole history of mankind has one striking lesson, and points to one evident moral, namely, that "the meaning of sin is sorrow." The saints knew this. Their sanctity might be termed heroic common sense. They knew

that the worst of torments is that of the *mind.* And if mental peace should be obtainable only through bodily pain, they were wise to make the exchange! Unlike the pagan philosophers, they did not, however, seek the temporal reward—they sought "first the kingdom of God," *and all things else were added unto them!* Their heroism was in despising all earthly happiness for God's sake; but God is not outdone in generosity! And so, even in this life, even in the midst of sufferings, they had what all the earth could not give them —peace! And so St. Paul rejoiced in his sufferings (Col. i, 24), and bade the early Christians to rejoice always. So, too, St. Francis Xavier, in the midst of human discomforts and many sufferings, declared that his place of missionary exile was a source of wondrous happiness: "In these islands, bare of all worldly necessaries, are the places in the world for a man to lose his sight with the excess of weeping; but they are tears of joy."

b. Vice is sorrow. "Virtue is its own reward" for the reason that vice is its own punishment. What we sow, that we reap. The drunkard reaps personal and social degradation, loss of health, friends, wealth; wrecks his own happiness and that of all depending on him for support—the tender wife and helpless children. The *angry* man lessens his physical strength, and gives himself useless mental suffering. The *envious* man grieves over what he cannot alter, and makes enemies of those who are in a position to befriend him. The *impure* man exchanges health and character and mental peace for the husks of swine and the foul phantoms that pursue him forever. The *glutton* places his happiness in what can only be a source of much disgust and satiety. Viewed from a merely human standpoint, therefore, the Decalogue is the only sure lesson of happiness.

Second Point.—I speak thus to Christians, who follow

after a divine ideal! Surely, to such an auditory, these worldly views must seem an insult! Nevertheless, brethren, we must not forget that even to Christians God holds out the terrors of Hells as well as the joys of Heaven, in order to keep them in the way of His commandments! With the divine light of God's beauty and love shining in our eyes, is it possible that He must also light those eyes with the lurid flames of an endless Hell? Ah! dear Lord, how weak we are! It is not wrong, then, to hold out before our eyes the truth that virtue, to be rewarded eternally in Heaven, does not mean a weary desert to be traversed on earth. The desert of Sin is wearier still! But one thing we must notice. Just as he cannot hope for Heaven who would be willing to offend God if there were no Hell: so neither can he be called virtuous who would sin willingly if sin were not followed by earthly loss! But still, all earthly sanction of virtue is feeble, after all, compared with that of eternity. Consider, then

a. The eternal reward of virtue. (Explain, briefly, the happiness and *peace* of heaven.)

b. The eternal punishment of sin. (Explain, briefly, the eternal unrest and torments of hell.)

Conclusion.—"And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore whilst we have time, let us work good to all men, but especially to those who are of the household of the faith." (Epistle.)

Remember, finally, that they "that sow sparingly, shall reap sparingly!"

FEAST OF THE HOLY NAME OF MARY.

Less. Eccles. XXIV, 23-31.
Gosp. Luke I. 26-38.

Subject.—*The Holy Name of Mary.*

Text.—"*And the Virgin's name was Mary.*" (Gospel.)

Introduction.—The Gospel gives us a picture of that wonderful beginning of the divine scheme of Redemption which was to include Mary, a creature, in the work of the

infinite Creator. God's providence seems to await the answer of Mary: and when at last she said to the angel: "Be it done unto me according to thy word," then only, and then immediately, God became man in her chaste womb. Included thus in the very beginning of Redemption, Mary is found in the successive earthly steps thereof—at Bethlehem especially, and Calvary. The sword of sorrow pierced the heart of the Saviour through her own heart! But her association with Redemption stopped not with the earthly work. "Son, behold thy Mother," is become forevermore the title which the whole race of men may justly lay claim to in expecting her powerful help in order that the *fruits* of Redemption may be applied to our souls.

Transition.—The name of Mary at once reminds us of this office of Maternity which our Lady still exercises in Heaven for our sake. It is to us

I. A name of power;
II. A name of mercy;
III. A name of sweetness.

First Point.—*A name of power.* (1) The New Testament gives us examples of the power of Mary. Her *Fiat mihi*, "let it be done unto me," brought God into her womb, made the Lord God *her child.* For thirty years our Saviour "was subject to her." At her word He even works His first miracle, and apparently before His time for manifesting His power to the world had come. The occasion seems to have been a trivial one to call upon the exercise of Omnipotence. The wine at a marriage feast had been all used, and Mary is bold enough to bring that Infinite Power into play! *Surely she knew her own power.* Moreover, she did not *entreat*—she merely had to mention the fact that "there was no wine," and Christ works His first miracle, this "beginning of wonders," as St. Luke calls it. (2) The history of Christianity is a story of her power visibly manifested in the overthrow of heresies and the material preservation of the Church. In the Office of the Blessed Virgin the Church makes her children to repeat with endless iteration—for that

Office is said very frequently, and over the whole earth:—"Thou hast destroyed all heresies throughout the whole world." The Church has been preserved through her intercession from many impending calamities. This very feast day of the Holy Name of Mary was instituted by Pope Innocent XI to commemorate one signal preservation of the Church from the terrible domination of the Turks. With justice does the Church cry out in the Office of the Rosary: "The powerful Virgin is as the tower of David; a thousand bucklers hang therefrom, all the armor of strong men;" and again: "the Lord hath blest Thee in His power, because through Thee He has brought our enemies to naught." (3) The history of the lives of the saints repeats the lesson of Mary's wonderful power. (4) Do not our own lives preach the same truth?

Second Point.—*A Name of Mercy.* It were little to our most intimate concern, if Mary's name were alone a name of *power*. But it concerns us much to know that it is also a name of *mercy*. She is our patroness, our mother. She has an interest in our welfare. Is it wonderful that she should exert her great power in our behalf? St. Alphonsus, that most devoted and most tender client of Mary, goes farther, and tells us that "God has ordained that all graces should come to us through the hands of Mary;" or, as it has been said in figure, "Christ is the Head, Mary is the neck of all grace." Through her did Jesus come to us, clothed with our weakness; through her shall we go to Jesus, clothed with her strength. Wonderful office of Mary—that, namely, she should be the mother both of Creator and creature. If, then, the Creator desires union with His creatures by divine pardon and love, shall it not be Mary's office to further, as much as possible, that tender plan of salvation. "Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope; to Thee do we cry, poor, banished children of Eve."

Third Point.—*A Name of Sweetness.* "Ah Mary! Mary most amiable! what comfort, what sweetness, what confi-

dence, what tenderness does my soul feel only in pronouncing thy name, only in thinking of thee" cries St. Alphonsus. The saints could describe to you, brethren, the sweetness of that name. They cannot mention, they cannot think of it, without a certain ecstasy of devotion. It possesses, indeed, all the human tenderness associated with the thought of "mother," and all the divine sweetness associated with the prerogative of the divine maternity. Her name recalls devotions and prayers among the dearest of the recollections of childhood's piety: renews the memory of countless spiritual, and perhaps, temporal blessings obtained through her intercession; tells of present protection; prophesies of future hope, and whispers of eternal glories.

Conclusion—"I thank my God and my Lord," says St. Alphonsus, "that he has given thee, for my good, this name, so sweet, so lovely, so powerful." Let it be constantly on your lips and in your hearts. It is a strength in temptation, a solace in sorrow, a star shining in the midst of darkness, an encouragement to the faint of heart, a hope to the sinner, a joy to the just, an ecstasy to the saints. "But, oh my Lady! I am not satisfied with merely pronouncing thy name, I would pronounce it also with love; I desire that my love may remind me to speak thy name at every hour, that I may exclaim with St. Anselm: "O name of the mother of God, thou art my love!" Amen.

FEAST OF THE SEVEN DOLORS.

Less. Judith, XIII, 22-25.
Gosp. John, XIX, 25-27.

Subject.—*The Meaning of the Dolors.*

Text—"*Thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.*" (Lesson.)

Introduction.—The lesson read in the Mass recalls how Judith saved her people from the power of the enemy, by her fortitude and bravery, in *cutting off the head* of Holofernes. The Church applies the praises of the Jewish people to Mary. Like Judith, she destroyed the power of *our* enemy, according to that prophecy uttered in the early dawn of time—"she shall *crush thy head!*" In two ways she did this: by bringing forth Him whose sufferings and death should redeem the world; and by being made, in the most intimate manner, a *partaker* in those *redeeming sufferings.*

Transition.—Surely the lesson of this day teaches us how to bear sufferings for the love of God. Let us not lose ourselves in admiration of the wondrous prerogatives of our Queen. She is bound to us by other ties—by that participation of Christ's sufferings which makes her the Queen of Martyrs, and which shows us, besides, the beauty of *suffering*, and the unique place it holds in the plan of Redemption. God spared not His Only-begotten, but delivered Him up to death: Christ spared not the tenderest heart of His Mother, but delivered her up to a martyrdom of soul greater than can be expressed, nay, conceived. But observe, Christ was the Immaculate Lamb of God, the Holy of Holies: Mary, too, was never placed even under the shadow of sin. Yet, because of *sin*, Jesus died, and Mary suffered! Ah! brethren, it was not sanctity that was being punished, but *sin*. If, then, *our sins* caused those sufferings and that Death, shall not *we* be content to *suffer a little?* We shall consider

I. The Dolors of Mary;
II. Their meaning for us.

First Point.—Describe the Seven Dolors in some detail.

a. The Prophecy of Simeon. The sword has already passed through her soul in anticipation, and remains there by constant meditation: for Mary "kept these things in her heart!" Behold a life-long martyrdom! Again, her divine Child, whom the Angelic hosts adore with veiled faces, should be a "sign to be contradicted!"

Again, her beloved people should find Him a stumbling-block: for He was "set for the fall . . . of many in Israel!"

b. *The Flight into Egypt.* Already the prophecy is being accomplished. With anguish and fear of mind, and with weariness of body, she flies from the midst of her people into exile.

c. *The loss of the Child.* She sought Him "sorrowing." Imagine *her* love for *Him*, and the pangs of that *loss*. For she was the tenderest of mothers, and He the most loving and dearest of children!

d. *She meets Jesus bearing His cross.* He is the Infinite Majesty and Beauty; He is her own Son, the flesh of her flesh, the bone of her bone. She sees Him covered with blood and spittle, fainting and falling under the wood of ancient curse, blasphemed and beaten by a rude soldiery and a ruder populace—the *despised of men!*

e. *The Crucifixion.* *She* stood by the cross. (Quote from the "Stabat Mater Dolorosa.") Every insult, every blow, every indignity, became her portion, for it was *His*. Then the sadness of that exchange—John becomes her son in place of Him whose presence alone was a heaven to her in the midst of her sufferings. Then the desolation of Jesus, and His great cry of dying agony. Then the lance which, piercing her heart ere it pierced His side, opened forever the floodgate of her love for us.

f. *The taking down from the Cross.* Again, as at Bethlehem, Jesus reposes on the bosom of His Mother. But oh! what a contrast! Can this broken Tabernacle, this defiled Holy of Holies be thy Child, whom angels adored at Bethlehem?

g. *The burial of Jesus.* The grief of mothers, great at the death of a dear child, becomes heartrending at the grave. For then the meaning of death—that complete and enduring separation and exile from the familiar features of the child—becomes intensely evident.

Second Point.— *The Meaning of the Dolors for us;* that, namely,

a. Love implies suffering. God's love for us explains His agony and death. Mary's love for us explains her sufferings. The way of the Cross is the history of those who love God—the portion which He allots to them whom He loves with the dearest love, His own Chalice which He gives them to drink. This is the *Science of the Saints*—"whom He loveth, He chastiseth" by sufferings. Do we love God? Shall we bear no trials patiently for His sake?

b. But love sweetens suffering. Our Lady suffered most acutely, but with all *willingness.* Our Saviour desired eagerly His Baptism of Blood; yea, was "straitened until it be accomplished," because He so loved us. The saints loved suffering; for thus must they imitate *Him.* "To suffer or to die," cried St. Theresa; "to suffer, *not* to die," said St. Mary Magdalen of Pazzi. Suffering is the condition of triumph, and becomes less irksome in view of that wondrous glory. "Know ye not that the Son of Man must first suffer, and thus enter into His glory?" said Christ to the two disciples going toward Emmaus. "If we suffer, we shall also reign with Him," cries St. Paul.

But observe, brethren, willingly or unwillingly, we must bear some sufferings in life; why not sweeten the bitter chalice, lighten the weary cross, by patience and love?

Conclusion.—The Queen of Martyrs is our Model. She would willingly undergo once more all her bitter Dolors, if necessary for our salvation. O Queen, O Mother, obtain for us the grace to bear our little trials with resignation and love. Amen.

EIGHTEENTH SUNDAY AFTER PENTECOST.

Epist. I Cor. I. 4-8.
Gosp. Matt. IX, 1-8.

Subject.—*Simplicity.*

Text.—"*And behold, some of the scribes said within themselves: He blasphemeth.*" (Gospel).

Introduction.—At another time the enemies of Christ openly preferred charges against Him. They said: "He hath a devil;" again: "by Beelzebub, the Prince of devils, He casteth out devils," etc. Now they are recorded as *saying within themselves*: "He blasphemeth." We can understand, in some fashion, how they should seek to blind the people to the evident divinity of Christ, but we must wonder at this purely internal judgment against Him. "If thine eye be single, thy whole body shall be lightsome . . . but if the light which is in thee be darkness, the darkness itself—how great shall it be?" (Matt. vi, 22, 23). It is possible, brethren, that the very light of understanding given to us as a natural faculty for discovering truth should become gradually dark within us; so that the very means of knowing truth should become a source of error! If this "light" become "darkness" even with God's grace illuminating the soul, how intense the darkness must be when that grace, denied entrance by our constant self-will, is finally withdrawn entirely?

Transition.—The Jews had eyes, and saw not the "Light of the World." Why? *The heart of this people had grown gross.* The light which was in them had become darkness, through their blind worship of corrupt traditions, their disregard of the *spirit* of the Law, their injustices, their love of earthly glory, their dream of temporal splendors for Israel, their trust in the wisdom of their own conceits. What wonder, that finally God should deliver them over to the "conceits of their hearts," and that the darkness within them should become so great as to make them see in the miracles

of Christ the power of Satan; and in His assertion of divine power, a blasphemy? Brethren, are not we, too, wise in our own conceits? Do we look with a *single eye* at our duty? Or are we allowing passion, prejudice, worldly wisdom and worldly maxims to turn the light of our eye into darkness? Have we no reason to fear that God may some time deliver us up to our own blindness and folly? Let us consider with what simplicity we should act toward

I. God;
II. Our neighbor;
III. Ourselves.

First Point.—God has given us reason and revelation as lights to show us our duty toward Him. We owe Him love, praise, service, prayer. How often do we not mock Him by using, or rather *abusing*, reason to exalt the claims of creatures as against our duty toward Him? For instance, the love of family, which leads us to provide for our children's temporal advantages at the expense of honesty, and truth; the love of wife, like that of Adam toward Eve, which made him reason against God's plain commandment; the love of friends, which makes us forget, or despise, through human respect, our spiritual duties. Again, the service of the world, with its false maxims—maxims of whose truth we are constantly trying to persuade ourselves. And so we allege the fatigue of daily work to excuse our hasty and irreverent prayers, or perhaps our entire omission of morning prayer, of monthly confession and Communion, etc. Are we not deceiving ourselves? Who is so *blind* as he that *will not see?* And so the light which is in us is turning to darkness.

Second Point.—Christ has shown us the relation in which we stand toward our neighbor. It may be expressed in the "Golden Rule": Do unto others that which you would that they should do unto you. Do we accept this statement with a simple heart? Or do we not rather abuse our reason and conscience to find motives for suspecting him rashly, judging him falsely, maligning him, cheating him, denying him the help of sympathy and prayer and alms-deeds? Do we not

consider his gain our loss, his praise our dispraise, his richness our poverty, his success our failure?

Third Point.—Do we look at our own souls with a single eye? Do we face our duty squarely and honestly? How many spiritual questions do we not leave unanswered? How many concerns wholly unsettled? We are too lazy, too indifferent, and, doubtless, too *fearful*, to make a serious examination of our spiritual accounts—there is no time for such in our *busy* lives. But we have time for business and social examinations; our ledger is duly examined, our social prospects thoroughly canvassed. We are forever putting off questions of infinite moment, and shutting our eyes to that truth of revelation and daily experience—namely, that life's last day, on which everything depends for eternity, shall come *as a thief in the night.* Are we not deceiving ourselves wilfully and constantly?

Conclusion.—Pray for the grace to distrust your own lights and to trust in God's grace and holy inspirations. Accept with simple obedience the lights that come in the Sermon, the Confessional, and Holy Communion. Be not triflers, but serious and manly laborers in the vineyard of our Master. Seek first the kingdom of God, and all necessary things shall be added unto you.

NOTES FOR THE PREACHER AND CATECHIST.

THE USE OF RHETORIC.

Notwithstanding the noble utility of the rhetorical art, rightly understood, there are popular objections to the preacher's study of rhetoric, which it is worth while to consider. These objections may be comprised in some general statement like this: *The rules of rhetoric necessarily contain that which is wholly human and artificial, and they render the study of rhetoric unworthy of the simplicity of the preacher of divine truth, who depends on the truth itself, and on the Holy Spirit, for the true results of preaching.*

Even the true orator, it is said, is one who trusts more to *nature* than to art, and who has the least of art in his eloquence; and, *a fortiori*, how much more should this be the case with the preacher of divine truth!

In one sense the rules of rhetoric are artificial, because they concern the art of speaking; but they are not artificial in the common sense of the term, as meaning what is false. True rhetoric is drawn from truth and nature. It is the discovery of the genuine laws of persuasive speech among living men; and it is simply reducing these to definite principles. It is the study of the best ways which nature employs to communicate and impress truth. But it is answered: Why, then, make rules at all? Why not leave rhetoric to nature? This man and that man are *self-taught* orators, who never studied a volume on eloquence. The more rules, the less eloquence. It is true there are men of active eloquence who have not studied the art in books; but they *have* in men, in nature, in themselves . . . It is true that the art of rhetoric will not make an uneloquent man eloquent; this is not the teacher's work, and is beyond his ability. Rhetoric will, however, make an effective speaker more effective, and will enable any man of good abilities to become a good writer and speaker. "If you suppose either to be independent of the other, nature will be able to do much without learning, but learning will be of no avail without the assistance of nature. But if they be united in equal points, I shall be inclined to think that, when both are but moderate, the influence of nature is nevertheless the greater; but finished orators, I consider, owe more to learning than to nature."—(Quintilian's Instit., B. II., c. 19.)

Rhetoric will not furnish a man with thoughts, but it will teach a man how to use his thoughts; and a mind that will be killed by good rules of speaking and writing cannot be a strong mind, and such a mind would be made pedantic by any kind of knowledge.

It is possible that rhetorical studies will somewhat repress natural freedom, and there may be a sense of art or artificiality produced; but this must soon wear off when the study

is rightly conducted, and when a man is resolved by every means to make an effective speaker. He will go through art into nature, and be all the stronger.—(Hoppin's *Office and Work of the Christian Ministry.*)

NERVOUSNESS.

Who is there who has never been moved even to swooning before speaking in public? It is a profound anguish which invades the flesh, the blood, the mind, the heart. What can be done to conquer this revolution of the senses, to calm this tumult of the soul? Shall one grow angry, curse one's self, taunt one's self? My friend, the orator, in this crisis, pray, if you are a priest; if you are not a priest, still pray.—(The Abbe Roux: *Meditations of a Parish Priest.*)

PERSPICUITY.

Campbell, in his Philosophy of Rhetoric, has a long chapter on *Perspicuity*, which may, perhaps, be intelligibly or suggestively condensed as follows:

I. *Obscurity* arises from: (*a*) defect in expression (*e. g.*, by elliptical phrases; affectation of conciseness; vivacity; bad choice of words): (*b*) bad arrangement: (*c*) use of the same word in different senses (*e. g.*, the use of the word *more* in a single sentence, now as adjective, and again as adverb): (*d*) relatives: (*e*) artificial structure: (*f*) technical terms: (*g*) long sentences.

II. *Double Meaning* arises from: (*a*) equivocation (in *words;* as, "the love of God," may have a *subjective* or *objective* meaning; and in *phrases;* as, "not the least," which may imply "not any," or "far from being the least"): (*b*) ambiguity (especially in the use of the relative pronouns, which are sometimes *explicative*, sometimes *determinative*).

III. *Unintelligibility*, arising from: (*a*) confusion of thought; (*b*) affectation of elegance; (*c*) want of meaning (under which consideration Dr. Campbell includes (*a*) the *puerile*, (*b*) the learned; (*c*) the profound; (*d*) the marvelous.)

MOSAICS AND MARBLE WORK

FIGURE SUBJECTS A SPECIALTY

J. & R. LAMB

59 CARMINE ST. NEW YORK

Of late years we have been filling many important commissions for

MARBLE ALTARS

Photographs of work executed, and new designs submitted upon request.

Send for new Illustrated Hand-Book.

A. ERTLE,

164 PRINCE ST., NEW YORK CITY.

Artistic Decorator

Church Decorator

ECCLESIASTICAL WORK of the highest order. Altar Pieces, Emblematical and Allegorical Characters and Figures for Churches, Stations and Banners.

WORKS OF ART constantly on hand. Rare Oil Paintings Line Engravings and Etchings Church Banners to Order Artistically Executed.

None but First-Class Artists Employed, and all Work Guaranteed.

Rochester Seminary Altar Wine.

This Wine is made under the supervision of the Seminary for Mass use; it is absolutely pure; it is sold to priests only, and not through the agency of Wine Dealers.

For further information address the Treasurer of the Seminary Funds.

Very Rev. Mgr. De Regge,
Rochester, New York.

JOHN J. BYRNES,

DEALER IN

CARPETINGS

A Large Line of

Linoleums, Oil Cloths, Mattings,

Window Shades, Rugs, Mats, Etc.

Always on Hand.

John J. Byrnes,

No. 37 S. Second Street,

Below Market St., Philadelphia.

Prompt Personal Attention given to all orders for Institutions and Religious Houses.

Clergymen

having the care of a *Parish* very often cannot find time to prepare the BLANKS AND FORMS which would materially lighten their labors in the matters of Record, Finance, etc.

WE MAY HAVE JUST WHAT YOU WANT:

Pew Rent Receipts
Baptismal Registers
Pew Registers
Marriage Registers
Death Registers
Marriage Certificates
Burial Certificates
Parish Visitation Books
Collection Books
Church Building Association Books
Fair Books (Chance and Contest)
Coal Collection Envelopes
School Collection Envelopes
Christmas Donation Envelopes
Easter Collection Envelopes
Memorial Envelopes for All Souls' Day
And a full line of Church Stationery

D. J. GALLAGHER & CO.

PUBLISHERS, PRINTERS, STATIONERS AND
BLANK BOOK MANUFACTURERS
PHILADELPHIA.

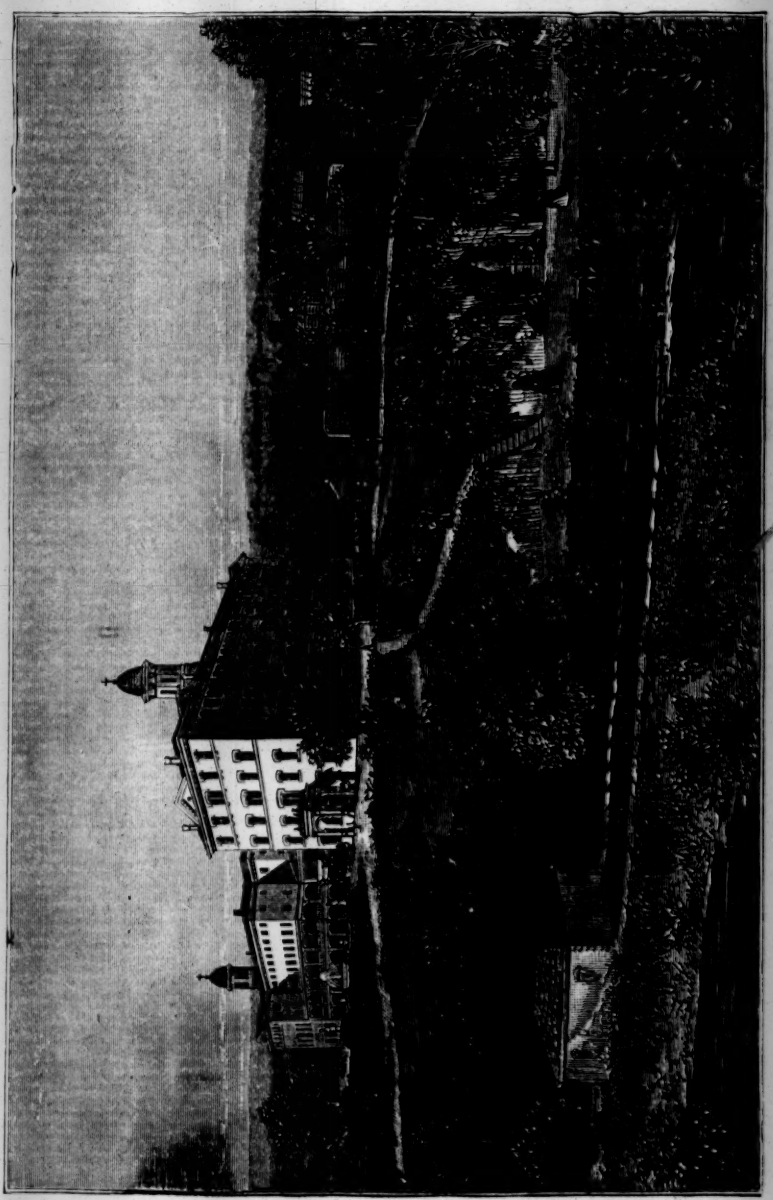
VILLANOVA COLLEGE.

VILLANOVA COLLEGE, founded in September, 1842, and chartered March 10, 1848, enjoys the powers and privileges of a University. It is conducted by the Hermit Fathers of the Order of St. Augustine. It is situated twelve miles from Philadelphia, in one of the healthiest and most beautiful parts of Delaware county, between the Lancaster turnpike and the Pennsylvania railroad, both of which run through its extensive grounds.

The grounds for exercise are well shaded. Recreation rooms, reading and play halls afford ample opportunities for indoor amusement. The buildings (recently enlarged) are fitted up with all modern improvements and conveniences, as gas, steam, bath-rooms, etc. The college library (open daily to students, members of the same) is well supplied with standard works of reference, histories, travels, etc., and numerous periodicals. A complete Gymnasium affords ample facilities for physical exercise.

A thorough Classical, Scientific and Commercial Course.
Sessions open in February and September.
For further particulars apply to

Very Rev. C. A. McEVOY, O. S. A., Villanova, Del. Co., Pa.



MOUNT ST. JOSEPH'S ACADEMY, CHESTNUT HILL, PA.

MOUNT ST. JOSEPH'S ACADEMY, CHESTNUT HILL, PHILADELPHIA.

This Academy, under the care of the Sisters of St. Joseph affords exceptional advantages, both as to Musical culture and thorough English education. The site is of unsurpassed beauty; the buildings and appointments all that can be desired. Full particulars in Catalogue or which apply to the

MOTHER SUPERIOR.

Studies will be resumed September 11th, 1893.

IRON BEDSTEADS.

Plain, ornamental and enameled, for Hospitals, Asylums and private use. I make a low rate for Religious Institutes. Don't fail to send for my Catalogue, it is free and valuable to every Hospital staff.

ROBERT KELSO,

254 S. 2d St., Philadelphia.

—PUREST—

ALTAR WINES.

H. H. NETTER & CO.,

Importers,
Exporters,

Fourth and Vine Streets,

PHILADELPHIA.

THE CELEBRATED

"FASHION" SCHOOL DESK,

MANUFACTURED BY THE

SIDNEY SCHOOL FURNITURE CO.,

JOHN LOUGHLIN, Sole Proprietor. **SIDNEY, O.**

Every Desk warranted for 10 years. Over 2,000,000 in daily use in all the leading schools of the world. Write us for **special terms to the Catholic trade** before buying Desks, Maps, Globes, Blackboards, or **anything** needed in the School-Room.

The HY. STUCKSTEDE BELL FOUNDRY Co.

ESTABLISHED 1855.

SPECIAL ATTENTION GIVEN TO

CHURCH BELLS, CHIMES, AND PEALS OF BELLS, ETC.

Manufacturers of Church, Academy and School-House Bells.

Bells are made of genuine Bell Metal—new Lake Superior Copper and Block Tin, mounted with our Improved Rotary Hangings, and fully warranted.

Illustrated Catalogue sent free. Address,

THE HY. STUCKSTEDE BELL FOUNDRY CO.,

and 1314 South Second Street, ***ST. LOUIS, MO.***

We have cast at our Works up to date, 483 Chimes and Peals of Bells.

With a Remarkably Beautiful Frontispiece in Gold and Colors.

Price, free by mail, 25 Cents.

Per dozen, $2.00; per dozen by mail, $2.35.

The Best Writers. The Best Illustrations.
The Best Family Reading for Winter Nights.

A Primer for Converts. By Rev. J. T. DURWARD . . . . . Net, **25 cents**

Harry Dee; or making it out. By FRANCIS J. FINN, S. J. With Frontispiece **$1.00**

Public Schools or Denominational Schools? Pastoral Letter by Rt. Rev. W. E. VON KETTELER, Bishop of Mentz. 8vo. paper . . . . . Net, **10 cents**

Socialism Exposed and Refuted. By Rev. V. CATHREIN, S. J. From the German, by Rev. JAMES CONWAY, S. J. . . . . Net, **75 cents**

The Sacramentals of the Catholic Church. By Rev. A. A. LAMBING, LL.D. . . . . Net, **$1.25**

SOLD BY ALL CATHOLIC BOOKSELLERS AND AGENTS.

BENZIGER BROTHERS,

NEW YORK, CINCINNATI, CHICAGO.

J. MORGAN & SON,

GLASS STAINER.

No. 53 Bleecker Street, - - - New York.

Groups, Figure and Ornamental Stained-Glass Windows.

Samples of our work can be seen at the following places:

ST. JOHN'S CHAPEL, Brooklyn, L. I.
ST. PETER'S CHURCH, Troy, N. Y.
ST. PATRICK'S CATHEDRAL, Erie, Pa.
ST. JOHN'S CATHEDRAL, Syracuse, N. Y.
ST. JOSEPH'S CHAPEL, Flushing, L. I.
ST. ANNE'S, Lehigh Avenue, Philadelphia, Pa.
SS. PETER AND PAUL'S CATHEDRAL, Philadelphia, Pa.
ST. JOSEPH'S CHAPEL—"SEMINARY," Chestnut Hill, Philadelphia, Pa.
ST. CHARLES' SEMINARY, Overbrook, Pa.

(Established 1850.) ***Estimates Furnished.***

J. PH. TRAU,

Late HAAS & TRAU,

IMPORTER, MANUFACTURER, JOBBER,

DIAMONDS, WATCHES and JEWELRY,

SALESROOM, 1029 MARKET STREET,

Opposite Bingham House, PHILADELPHIA, PA.

J. W. MOORE, Manager.

AGENT FOR HAMPTON WATCHES AND DUEBER CASES. SOLE AGENT FOR COL WM. FRISCHMUTH'S PURE ALUMINIUM METAL.

Special Attention given to Articles suitable for Fairs, Bazaars, Premiums, &c.

ORDERS BY MAIL WILL RECEIVE PROMPT ATTENTION.

Removal!

D. J. GALLAGHER & CO.

Publishers of the

AMERICAN ECCLESIASTICAL REVIEW,

Have Removed to their New Building,

245 and 247 N. Broad St.,

PHILADELPHIA,

All communications should be addressed to

P. O. Box 1108.

NEW BOOKS.

Life of Father Hand, Founder of All-Hallows College for the Foreign Missions. The story of a great servant of God. By Rev. John McDevitt, D.D. 8vo. 296 pp. Cloth extra. Net, $1.25

This work should be particularly welcomed in this country, which owes so much to All-Hallows College and the great servant of God,– Father Hand.

A Christian Apology. By Paul Schanz, D.D., D.Ph., Professor of Theology at the University of Tuebingen. Translated by Rev. M. F. Glancey and Rev. V. J. Schobel, D.D. Complete in 3 vols. I. God and Nature. II. God and Revelation. III. The Church. Cloth, net, $9.75.

Epistles and Gospels, prepared expressly for *Pulpit use.* **Large print.** 16 mo. 118 pp. Cloth, net, $0.60. The same, morocco, gilt edges, $1.25.

Short Sermons on the Epistles for every Sunday of the year. By the Very Rev. N. M. Redmond, V.F. Cloth, net, $1.00.

FR PUSTET & CO.,

52 Barclay St., New York. 182 Main St., Cincinnati.